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MYSTICISM — THE SPIRITUAL PATH

By
LEKH RAJ PURI,
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(IN TWO VOLUMES)

VOLUME II

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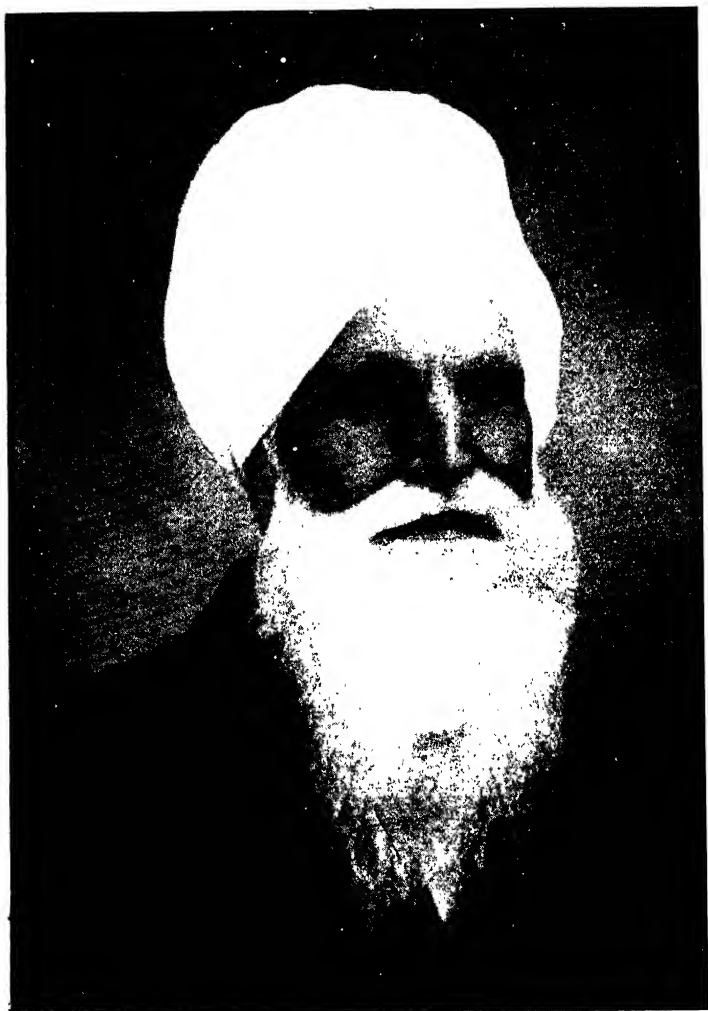
WITH
ALL HUMILITY, LOVE AND REVERENCE
DEDICATED
TO
THE PERFECT MYSTIC ADEPT
MY SATGURU
MAHARAJ SAWAN SINGH.

LEKH RAJ PURI

ਸਤਿਗੁਰੂ ਸਮੁੰਦਰ ਪ੍ਰੇਮ ਦੇ ਹਨ,
ਮੇਹਰ ਦਯਾ ਦੇ ਉਹ ਭੰਡਾਰ ਜਾਨੇ ।
ਆਪ ਆਦਮੀ ਬਨ ਗਏ ਕੁਲ ਮਾਲਕ,
ਮਹਿਮਾ ਉਨ੍ਹਾਂ ਦੀ ਅਪਰ ਅਪਾਰ ਜਾਨੇ ॥
ਇਕ ਆਸਰਾ ਵਿਚ ਸੰਸਾਰ ਜਾਨੇ,
ਮਾਨੁਸ਼ ਵੇਹ ਦੇ ਵਿਚ ਕਰਤਾਰ ਜਾਨੇ ।
ਸ਼ਕਲ ਬਾਹਰੋਂ ਵੇਹ ਮਨੁਖ ਵਾਲੀ,
ਪਰ ਅੰਦਰੋਂ ਬੇਸੁਮਾਰ ਜਾਨੇ ॥

ਲੇਖ ਰਾਜ ਪੁਰੀ

THE GREAT MYSTIC OF TODAY



MAHARAJ SAWAN SINGH.

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FOREWORD

One of the greatest problems of mankind is to get rid of misery, and attain eternal bliss and happiness. Almost all our actions have this motive behind them. But unfortunately any line of action we adopt results in our defeat and ruin. Our progress in Science and Philosophy has led to this very result. The wonder, however, is that in spite of the gravity of the problem, we do not attempt to solve it. We are thus born in misery, live in misery, and die in misery. We want freedom, but all that we do leads us into captivity.

The Wise Men of the East, who are referred to as true mystics or Gurus in this book, offer a definite solution. They chalk out a line of action without equivocation or argumentation. The correctness of the solution follows from the uniformity of the experience of all Sages, who spoke different languages and lived in different times and places ; and had absolutely no opportunity of collaboration, by words spoken or written. They further hold out, that any one who follows their method shall have the same experience as theirs.

The learned author of this book has elaborately discussed the various methods and experiences of past and present Masters, whom he calls *Mystics* in deference to the Western Philosophical thought. He has, however, shown that no mystery shrouds their teachings, which are clear and definite. We called them mystics, because we could not understand them. As the author is learned in the religious lore of the East and the West, his conclusions deserve very great respect.

The book, like the teachings of the Masters discussed by him, is of universal appeal to all mankind, of whatever caste, creed, country, race or religion. The reader will realise that his own philosophy or religion is being presented to him in a clear and lucid manner. The author clearly points out why a particular spiritual practice should be followed, or discarded. The relationship of man with God and Nature is fully brought out : Man's present miserable position, and the high status awaiting him, only if he were to follow the right path, is discussed by him in detail. His conclusions may be summed up as follows :—

Man, as well as all other living entities, are endowed with soul and mind, besides the

physical body. The endower is the Lord God, Satta Purush Soami, Radha Soami, Anami, or Haq, Who is omnipresent, and omnipotent. All forms reflect and emanate from His Universal and Absolute Form. The individual Soul emanates from Him, and is designed to merge into Him again. The mind is an instrument, not merely "the sum-total of thoughts and feelings," through which the individual Soul establishes contact with and works in Matter. In the same way, the Supreme Soul works in the universe through the Universal mind, called Brahm or Kála. Man is the complete microcosm reflecting the macrocosm. He is in the macrocosm, and the macrocosm is in him. The Supreme Soul is in the individual Soul, and vice versa.

The Supreme or Soami pervades throughout the Macrocosm by "Name and Word—*Nam and Shabda*". He is similarly present in microcosm. His "Name" and Shabda, though all-pervading, cannot be experienced by the physical senses of living beings. His real form is distorted by the senses; hence the picture seen is not real. Mind experiences the external phenomena through the senses.

Ordinarily, therefore, we know a little of the physical universe, as revealed by the Mind and Senses. The inner universe or 'Form' cannot be realized unless we are able to dissociate ourselves from the mind and senses. The soul must be separated from the Mind and Senses to visualise the Reality directly. This is literally possible if the path of the Masters is followed. The Path itself is not so "strait" or irksome as represented to be. It is easy to follow.

"Gurmukh Gadi Rah Ohalaya." —Guru Nanak..

It is the Universal Highway of the Gurus. The difficulty lies in the absence of the *will* to follow it. All that is needed is a living Master or Guru in the real sense, one who has travelled on the path, and has realised the Reality.

Out of the living organisms, man only is competent to travel on the path. The result attained is plain. Man sees the Reality, God or Soami face to face. He enjoys real happiness while still in this body, and inherits it eternally when he dies. The egg of Superstition bursts; the mind is illumined. The Guru cuts the fetters off the feet, and frees the Captive for ever.

" Phuta Anda Bharam Ka, Maneh Bhayo Pargas.

Kati Beri Pageh Te, Guru Kini Band Khalas."

—Guru Arjan.

The Reader will, therefore, be amply repaid, if by the study of this book he is able to understand the path, and follow it.

SEWA SINGH,

District and Sessions Judge,

30-8-1940.

Lahore.

In the previous volume the author dealt with Philosophy, Religion, and Mysticism in their general aspects ; in this present one he has described the different methods for Self-Realisation practised by different schools of Yoga. In the end he has shown the superiority of Shabad-Yoga or the practice of Sultan-ul-Azkar, giving in detail the various spiritual stages, which can be reached by the devotees.

He has further shown how a living contemporary Guru is essential for spiritual enlightenment, and how books and faith in great Masters of the Past cannot open our inner Eye. This volume contains a lot which should prove really useful to all who tread the mystic path.

Before the publication of this work, the general public had no easy access to literature dealing with various systems of Mystic Training and Self-Realisation. There was no work even in any Oriental language, giving even a cursory account of the different schools. This book supplies that need, and sets forth the subject in a concise and intelligible form. It is therefore hoped, that this volume will be of great help to all true seekers, and of special interest to Occidentals and those who could not have found any other work of a similar nature in a language which they could read with facility.

In this age of Materialism and Scientific Research, when ancient beliefs and religious dogmas have failed to stand the test of analytical inquiry, the present book will be found to contain something based on scientific and rational principles, from which a seeker after Truth can proceed onwards making experiments in his spiritual investigation.

The learned author has bestowed great labour and deep thought in the preparation of this book. Besides basing his conclusions on sound reasoning, he has supported them by copious quotations from the writings of great

mystics or saints and prophets belonging to different religions. He will be amply repaid, if his work creates an interest in the reader to make personal Researches in the domain of this Spiritual Science—*Mysticism*.

MUNSHI RAM,
District and Sessions Judge,
Gurdaspur.

Author's Preface.

In Volume I of this book, the word "Mysticism", for which many people have a sort of aversion, was throughout replaced by the Editor by "Spirituality". That might have led to some confusion in understanding the meaning of the author. To avoid this defect in the present volume, the original word "Mysticism" has been retained ; but we should not forget that it has been used here in its Philosophical sense, and does not mean what perhaps a certain class of men has associated with it, *i. e.* something mysterious and undesirable.

The question may be asked : What exactly does it mean, then ? Well, the two volumes that I am presenting to the public, are my answer to this question. And for reasons given at length in the body of the book, I look upon Mysticism as the true Spiritual Path—the path to realisation of Truth and Reality.

My object in Parts I & II in Volume I was to discuss the great Fundamental Problems of Life, to prove the need of Mysticism, compare it with Philosophy and Religion, meet all objec-

tions that are hurled against it, show its transcendence in intellectual and moral spheres, point out its off-shoots, explain some of its allegories, and state how great is the power that Mystics possess for helping their devotees in this world and in higher spiritual planes.

In Part III in this Second Volume, I have given briefly the cosmological scheme of various planes of creation, and an account of different mystic schools, with their comparative value; and have concluded by showing the superiority of "Shabad-Yoga" or "Sultan-ul-Azkar" over all other methods. The whole of Part IV has been devoted to a discussion of the details of this highest kind of mystic practice—Shabad-Yoga. I have tried to say what "Shabad" is, how it reverberates in all spheres and planes, what the necessity of devotion to a Living adept is, and how he opens our inner Eye and unites us with the Lord.

So far as the writer is aware, this is the first time that this subject has been placed before the public in the present form. It should therefore prove useful to all true seekers, *and true unbiased seekers only*; for all formalities and externalities of Religion are discarded here, and only the true inner realities of Mysticism are presented in a clear and straight-

forward manner. And it is shown that one can attain Salvation and union with the Supreme Being during life-time, and need not depend on his faith in Salvation after death.

I consider it a great pleasure and privilege to acknowledge my deep gratefulness to my Mystic Adept at Beas, Maharaj Sawan Singh, from whose discourses I have gathered all the material presented in this book. Of course *the shortcomings are truly my own.*

I must express my thanks to several others who have rendered me aid in bringing out this book ; especially Babu Gulab Singh and Prof. Jagmohan Lal for helping me in collecting material in the mystic practices prevalent among the Hindus ; S. Kirpal Singh in securing for me information about the mystic practices prevalent among the Muslims ; and my youngest brother Mr. Janak Raj Puri who was of use to me in a general way.

In the end, I hope the kind readers will peruse these pages with an unbiased mind and with a view to grasping the ideas that I have tried to express, instead of dwelling on linguistic superficialities.

Any suggestions will be thankfully received.

L. R. PURI.

PART III

MYSTIC SCHOOLS

CHAPTER I

RECAPITULATION OF VOLUME I

1. NEED OF MYSTICISM

(a) Fundamental Problems of Life.
When we think deeply on our life in this world, various problems which are of vital importance to every human being, arise with the very dawn of consciousness. If we are not satisfied with leading a blind life, we must pause to reflect on such questions as:—

What are we? What is this world? What is the object of our existence here? What is God? What is the reality of Time and Space? What is the ultimate moral Good? Has man free will or not? Why is there so much misery and pain in this world? Why so much cruelty? And lastly what is Death? What can we do against it? In one word, what is the absolute Reality of all phenomena?

There are three lines of attempt to solve these problems—(1) Philosophy, (2) Religion, (3) Mysticism.

(b) **Solutions of Philosophy.** Philosophers offer a number of different theories as solutions to our fundamental problems; but those theories are conflicting and opposed. Some say there is no matter, some say there is no mind.

Intellect is the organ of Philosophical inference; but Intellect cannot give us true knowledge, for it changes with time, with place and with person. We reason differently at different times, and in different moods.

There are only two ways of reasoning—Deductive and Inductive. The former does not give us any new knowledge, for its conclusions are already implicitly contained in the data; the latter aims at imparting new knowledge, but alas! its conclusions can never reach the degree of absolute certainty. Thus “certain” *new* knowledge is beyond the intellect of man.

Moreover intellectual knowledge is not effective in action; it does not control our volition. That is why in spite of our theoretical knowledge, we cannot give shape to our ideas in practical life.

And lastly, intellect cannot handle the Totality of Experience. for it is itself a part of

that Experience or Phenomena. Intellectual knowledge implies "another ;" the knowing subject implies the known object. Therefore it cannot grasp ultimate Reality, which transcends both the knower and the known. All philosophical theories are thus merely surmises or guesses.

(c) Solutions of Religion. There are many religions in the world, and each presents its own version of Reality ; but these versions are at variance with one another.

Now, we cannot in the short span of human life study all the religions of the world. And there is no criterion to fix the standard of efficiency for such a study.

All religions depend on faith in some old mystic and his writings, and are bound to external ritual and dogmas. Thus they remain content with second-hand information gleaned from the authority of old mystics.

This leaves room for a variety of interpretations of those writings, which gives rise to difference and discord. So religious emotion is blind, and religious belief sheer prejudice.

Moreover, religions too in the last resort rely on intellect, which has already been shown to be incapable of giving us real knowledge.

(d) **Solutions of Mysticism.** Mystic knowledge is neither sense-perception, nor intellectual thinking and reasoning. It is an inner illumination of the soul when, weaned of its physical and mental covers, it comes in direct contact with Reality.

Mysticism is not a mere theory of Philosophy ; it is rather the actual realisation of absolute Truth. The method of mystic realisation is transcendent, for it is beyond the ordinary faculties of man. However, the capacity for mystic insight is present in all of us. It is in a latent or dormant state, but can be awakened by proper mystic training.

Mystic knowledge may be described as perception with subtle, spiritual senses on subtle, spiritual planes ; but that perception is transcendent, and beyond the scope of our common psychology. For psychological experience, the existence of two entities is essential, *viz.*, the subject knowing and the object known ; but mystic knowledge transcends this duality. In mystic intuition the subject and the object become one in a moment of eternal consciousness.

But this fact is known to mystics alone who experience it ; and without actual experience this idea is hard to grasp.

دریں دریا کہ من ہستم نہ من ہستم نہ دریا ہم
 نداند ہم کس ایں سر مگر آنکس چلیں باشد

In the ocean that I am, neither am I nor the ocean.
 Of this secret none doth know, save one who hath been
 thus. —*Farid-ud-Din Attar.*

हृद कहूँ तो है नहीं, बेहद कहूँ तो नाहिं ।

हृद बेहद दोनो' नहीं, चरण दास भी नाहिं ॥

If limited say I, that He is not ; if I say "limitless"
 nor is He that. Neither limit nor limitlessness is there,
 nor even Charan Das. —*Swami Charan Dass.*

Mystic intuition is not blind emotion ; it is
 a spiritual trance in which the soul beholds
 the light of God, and merges its individuality
 in the universality of the Omnipresent Spirit.

(e) **Conclusion.** It has been said that
 "Philosophy is to mysticism as knowledge
 is to being," but whereas it is true that
 mystic knowledge is not only "knowing" but
 essentially "becoming"—it is to become the
 very Reality that we want to know—philosophi-
 cal theories are not true knowledge but only
 guesswork.

Mystic insight, however, is not possible
 unless we die while living, *i.e.*, during our life-
 time cross the threshold of Death, and enter the
 subtle spiritual planes with our soul.

Nor can Religion be a substitute for Mysticism, for religion consists in belief and ritual, whereas mysticism in actual realisation. Religion gives us hope of salvation after death, but mysticism takes us into the heart of Liberation during our life-time.

For mystic training, without which our inner eyes cannot be opened, a living adept is essential ; because without a knowing one to guide us, we cannot tread even a step on the intricate path of subtle planes. However, the adept may belong to any religion. If he has opened his inner eyes, he will open our inner eyes too ; if he has awakened his faculty of mystic transport, he will awaken our "Transport" too.

Mysticism is a pressing need for all those who do not want to be driven along by the current of events, who want to lead a waking life, who want to know absolute Reality and make a good use of their stay in this world.

2. A PEEP IN.

(a) **Power of Mysticism.** People say that none can conquer death ; but by taking their souls into higher planes mystics kill all death. They are not afraid of death as other people are ; no, they are rather happy ;

for it is by crossing the bar of death that they meet their beloved Lord.

They become masters of all inner planes ; and at the time of the death of their disciples, save them from pain and torment, and take them to higher spheres.

ਜਿਨ ਸਤਗੁਰੁ ਸਿਉ ਚਿਤ ਲਾਇਆ, ਸੇ ਖਾਲੀ ਫੋਈ ਨਾਹਿ ।

ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਨੀ, ਨ ਉਹ ਦੁਖ ਸਹਾਹਿ ॥

Whoever loveth Satguru, blank he doth not remain.
No summons receiveth he from the Angel of Death, nor
doth he suffer pain.

—*Adi Granth Sahib.*

ترا بروز حساب این امر شود معلوم

کم بود سلطنت بی حساب درویشی

This shalt thou know on the Judgment Day that the kingdom of mystics hath to render no account.

—*Khawaja Hafiz.*

There is a world of difference between the death of the initiated and of the uninitiated ; the former go home in bliss, but the latter remain within the cycle of birth and death, and reap good or bad harvest of their actions.

(b) **In the Heart of Mysticism.** The seat of the soul in the waking state is at a focus behind the two eyes, which is called "Third Eye" or "Tenth Door". If we want to go up into subtle spiritual planes, we

have first to collect our mind and soul, and concentrate our attention on this point. It is a window between the physical and the astral worlds.

The Astral plane is subtler than the physical, but above the astral there are several higher stages which are still subtler and more spiritual. However, those are directly known only to mystics who have access to them.

Mystics sometimes describe truths of higher planes in allegorical language; but being ignorant of those transcendent truths we apply their words to things of this world, and thus at times make a monster of them, unreasonable and absurd. For instance, it is stated that this world of ours rests on the head of a thousand-headed serpent. This taken literally is absurd, but in reality it has a deep mystic significance. It refers to the thousand currents of spirituality in the Astral plane, which give energy to the physical universe and support it.

The Vedas mention Brahm as "Hiranya Garbha" or Golden Egg, for all creation starts from there, as a young bird is born out of the egg, and the light of that place is red or gold-coloured.

Similarly we burn a candle in our temples and churches, which in fact is an imitation of the spiritual Flame ever radiant on the Astral plane. So also the ringing of bells in our places of worship is a copy of the transcendent Bell that is ever ringing inside.

Man is the microcosm of the whole creation which is the macrocosm ; and all that is outside is to be realised from within, *i. e.*, by internal concentration.

Thus the "Miraj" of Prophet Mohammad was an inner mystic experience of the flight of his soul ; and so was the ascent of Christ to Heaven. Guru Nanak went to the moon in the same way, not with his body but with his soul. But we do not know these truths ; we are blind. Spiritual light shines within us, but we see it not.

"The light shineth in darkness, but the darkness comprehendeth it not."

(c) Transcendence of Mysticism. The Absolute of mystics is beyond good and evil, —the one indivisible, all-comprehending and all-transcending. Mystic adepts have realisation of absolute unity, but that is not a neutral or indifferent state. It is the consummation of all bliss and knowledge and

love, in their purest and most concentrated essence. In that inner illumination and divine-consciousness, they find the same one Absolute-manifested in the diversity of phenomena.

ہم کوزه و ہم کوزه گر و ہم گل کوزه

Himself is the pot, and Himself the pot-maker, and
Himself the clay of the pot.

ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ । ਦੂਸਰ ਹੋਆ ਨ ਹੋਗ ॥

One alone pervadeth, O Nanak ; no second was
there, nor ever shall be. —*Adi Granth Sahib.*

Lord Krishna tells us in the Bhagwad Gita to perform actions, but not desire for their fruit. This is to transcend the laws of psychology, and possible only through mystic realisation of Truth. When mystics transcend all desire and want, their action is naturally performed without any desire for its fruit.

True renunciation does not lie in going to jungles, but in giving up desire. In the highest stage of mystic flight, one renounces everything even God different and separate from oneself ; for in absolute Reality there is nothing else but that transcendent one, with whom the self becomes identical.

Such truths are however beyond intellectual grasp, and therefore when mystics describe

their experiences in words, they present contradictions to a layman. In reality there is no contradiction in those truths ; but because they are truths of different grades of Reality, they seem to be contradictory. Absolute Reality is known only at the last stage ; below that, it is all relative Reality. Thus the higher we go, the truer view of Reality we have ; such that although the truths of one plane remain for ever true for that plane, they may be superseded by higher truths of higher planes.

This also settles the question of Free-Will and Determinism. In this world man's will is free, but in the light of absolute Reality, man does not exist as such and therefore the question of his free will does not arise ; or we can say, he has no free will. Such apparent contradictions in mystic writings can be easily resolved—or rather dissolved—by inner mystic transport.

(d) Offshoots of Mysticism. Concentration is the first essential step in all mystic training. Concentration is also required in such practices as mesmerism, hypnotism, clairvoyance etc; but the point of concentration in these is external, and so they do not yield

us spiritual knowledge. They may be called the offshoots of mysticism.

Due to concentration will-power is strengthened, and it is this strengthened will-power that is made use of in all these offshoots, and by dint of which either the weaker will of another person is subdued, or control is obtained over things of this physical world.

For true knowledge of Reality or spiritual enlightenment, these practices are not of much use. In fact the strengthened will-power may be used for good or for evil ; it depends on the moral training of the individual. But true mysticism always leads us towards good, and finally beyond good and evil into absolute Reality.

(e) Objections to Mysticism considered. Although it requires suspension of thought, mystic insight is not mere nothingness ; it is something greater than all thought. Philosophers argue that as they have never experienced a transport, therefore it must be nothing. This is indeed strange Logic which tells us to infer the non-existence of a thing from our ignorance of it. The disability is in us and not in the object. Mystic light shines, although we do not see it.

Then they say that although mystic intuition is actual experience, yet it is not experience of Reality but only a delusion. But it is not delusion for the reasons given below :—

(i) Knowledge about things of this world got through mystic insight tallies with that obtained by sense-perception.

(ii) Things of higher planes are different from things of this world, not in degree but in kind. It is a psychological fact that our imagination cannot give us things which are entirely new,—new as whole and new in every part. Therefore, things of mystic experience, which are new in every part, cannot be the creation of imagination.

(iii) Mystic intuition is immediate consciousness and contains its proof in itself. No other proof is needed. What proof of light and colour can we give to the born-blind? If owls and bats cannot see the light of the Sun, shall we infer that the Sun does not exist?

(iv) Mystic knowledge changes our very nature ; it turns mortals into divine beings.

(v) There is never any difference in the inner experiences of true mystics.

ایں خبرها وان روایات معق
 صد هزاراں پیر بروے متفق
 یک خلا فے نہ میان ایں قروں
 آنچنان کہ اسمہ در علم ظنوں

These are Truths on which hundreds and thousands of mystic adepts are one. Not even by a hair's breadth do they differ, as intellectually learned people do.

What they experience is objective Reality, which is the same for all. However, there may be difference among their so-called followers.

Then we are told that Mysticism teaches us selfishness, for mystics try to improve their own soul and neglect the rest of the whole vast humanity. But this is a wrong notion. Mysticism tells us first to open our own eyes, and then those of others; first to get light ourselves, and then show it to others. It would be a folly to play the role of reformers without having reformed ourselves. We must first get salvation for ourselves, and then help others to attain it. And Mysticism alone enables us to do that. Thus, far from turning us into selfish persons, it makes us benevolent in the true sense.

Regarding contradictions in mystic writings, it has already been explained that they

are utterances of different planes of consciousness, and refer to different grades of Reality. The mystic, in fact, attempts to describe the indescribable ; for all description involves limitation, but the Absolute is beyond limit.

And lastly, if mystic writings contain repetition, it only means that the message of the mystics is extremely important. In fact in spite of all this repetition, not only by one mystic but by so many in different times and places, we have not properly listened to their divine message. They invite us into the "mansions of the Lord," but we have not yet thought of going back Home to our Father.

CHAPTER II

MYSTIC COSMOLOGY

1. **Mysticism for True Seekers.** Mysticism is not meant for everybody ; only keen and earnest seekers will tread on this difficult path.

ਤੇਰਾ ਸੇਵਕ ਇਕ ਔਲਾ । ਹੋਰ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥

True devotees of Thine, (O Lord), are only a few ; with others it is sheer routine.

—*Adi Granth Sahib.*

ਕਹੁ ਨਾਨਕ ਕੋਟਨ ਮੇਂ ਕੋਉ । ਭਜਨ ਰਾਮ ਕੇ ਪਾਵੇ ॥

Hardly one in millions, O Nanak, findeth the mystic path to the Lord.

—*Ibid.*

इदं वाच तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रन्वयात्प्रणाप्याय वान्तेवासिने ।
नान्यस्मै कस्मैव न यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णा दद्यादेतदेव
ततो भूम् इति ॥

Either to the eldest son or a worthy disciple, who hath lived long with his master, may mystic knowledge be imparted ; but to none else. Not even a treasure, that may fill the whole sea-girt earth, would be price enough for giving mystic knowledge.

—*Chhandogya Upanishad III-ii-5-6.*

Mystic initiation is meant only for the deserving ; all and sundry cannot aspire to have access into transcendent realms, for it requires a great sacrifice. We have to sacrifice the

whole world, nay even our own self, before we can have a glimpse of the inner Truth and absolute Reality. This sacrifice or renunciation, however, is not physical but with the mind.

Gross and worldly-minded, we are unfit for transcendent flights; thoughts of personal gain and hollow honour fill our minds, and all sorts of earthly sordid desires pollute our hearts. Most men become slaves of Mammon and pass all their days in hoarding up riches, and going from door to door for the sake of filthy lucre, but "Ye cannot serve God and Mammon" both.

यद्यव बिबं मृदयोपलिप्तं तोजोममं भ्राजते तन्मुधातम् ।

तद्वात्मतत्त्वं प्रसमीक्ष्य देही ऐकः कृतार्थो भवते वीतशोकः ॥

Just as a mirror cleansed of its impurities becometh lustrous and reflecteth a bright image, even thus doth the mystic behold himself at the height of his spiritual transport, and attain the goal of his endeavour.

—*Shoetashvataropanishad, II. 14.*

The tablet of the mind must be cleansed of all impurities before it can become fit enough to receive Truths of absolute transcendence; the rust of materialism must be scratched off the soul to enable it to shine in its own naked resplendence.

ਇਸ ਸਨ ਕੇ ਜਨਮ ਜਨਮ ਕੇ ਲਾਗੇ ਬਿਖ ਮੋਰਚਾ ।

ਮਿਲ ਸੰਗਤ ਸਾਧ ਸੰਵਾਰੀ ॥

With sensual desires of many lives is this mind rusty ; and by the company of mystics alone is it cleansed.

—*Adi Granth Sahib*

Before we aspire to experience transport into transcendent realms, our mind must first be purified by the elevating company and discourses of mystics. Conventional religions will not do. Ordinary religions will satisfy those people who look upon spiritual enquiry as a secondary thing, who are content with this present life without bothering about the past or caring for the future, and who are too much taken up with the activities of this world to think of the next. They are carried along by the current of events ; they lead a blind life, neither knowing nor endeavouring to know what they are and whither they are going. Mysticism is not for such.

There are others, however, who are not satisfied with Phenomena, but want to probe deep into Reality. They feel they are in the dark, and therefore seek Light ; they find misery and evil in this world and hence search for true Happiness ; they know they have to die one day and consequently want to be prepared for it beforehand. These are eminently fitted for mystic training. They do not want to be led by the nose like dumb

driven cattle, or to grope in the dark like blind men ; they desire to get their eyes opened and their ears unsealed, so that they may see spiritual Sights and hear heavenly Harmony. For those who would look before they leap, and think before they act, mysticism is indispensable. For them, before taking a plunge in the bustle of life, it is their first concern to open their eyes.

Although it is not easy to do the mystic practice, yet it is worth our while attempting it ; for it gives us Light, it opens our inner eyes and shows us Reality behind Appearance. It is only by mystic transport that we can cross the threshold of Death during life-time, and with our own eyes see what is happening on the other side. Therefore we should gird up our loins to follow the mystic path of true realisation.

برو در بیشه معنی چو شیران
چو گرگ و روبه و کفتار کشتی

Into the forests of Reality like a lion do thou go ;
but thou hast turned a wolf, a fox and a hyena.

—*Maulana Rum.*

"Be strong, and quit thyself like a man." —*Bible.*

2. Planes of Consciousness. As already mentioned, waking consciousness is not the

highest ; several superconscious states exist above and beyond the waking condition. We may call these states " Stages," or " Planes " of consciousness. If we start from the lowest rung of this ladder of graded consciousness, we should begin with—

(a) **Sushupti** (सुषुप्ती), *i. e.*, Sound Sleep, in which there is no consciousness at all. This is the bottom of the scale of consciousness. Starting upwards we first come to—

(b) **Swapna** (स्वप्न), *i. e.*, Dreams, in which we have very dim, vague, and foggy consciousness. In this, there is hardly any thinking ; the mind is hurriedly carried over a vast mass of confused ideas, which appear to be a disorderly and disjointed series of undefined perceptions. This is so because dream-consciousness is characterised by the absence of the restraining and controlling power of the will. When we wake up, we remember only a part of our dreams, and that too very vaguely and dimly. Further, various items of our dreams do not fit in well together, for they are sometimes opposed to one another. We can hardly make head or tail of our dream-consciousness. Neither clear, nor stable, nor reliable, it is ever shifting its focus, and moving from

place to place in a most unsystematic and haphazard manner. The next stage or plane is

(c) **Jagrat Avastha** (जग्रत अवस्था), *i. e.*, the Waking State in which consciousness is much clearer and brighter than in dreams. We can here think, and reason logically. Although we are still carried by the current of events, yet not to the same extent as in dreams. In the waking condition our experiences are systematic and consistent, and our perceptions clearer and more stable. Here we know where we stand, although our knowledge is confined to Appearance or Phenomena. Regarding Reality we are still in the dark. However in clearer consciousness, in greater permanence and stability and less confusion and contradiction, this plane is much superior to dream-land.

But this too is not satisfactory. Intellect is the highest faculty on this plane, which is unreliable. At the level of the senses and intellect, we are blind and ignorant ; we cannot know transcendent Truth. Our perceptions are confined to physical things ; and intellect in vain struggles for absolute knowledge which it cannot achieve and which can be had only at a higher plane of consciousness. Going

upwards from the waking state, and leaving some minor stages in between, we reach the plane of "Turiya."

(d) **Turiya Avastha** (तुरीया अवस्था) and above it. "Turiya" is the consciousness of the Astral plane, where all things are subtle and astral; nothing is gross. As compared with waking consciousness, the clearer, higher, and more intense consciousness of this plane is as waking is to dreaming. When the soul of a man reaches this stage, his brain and physical organs cease to work, as they do in sleep or trance; and only his spiritual, astral faculties work. The consciousness of this plane is superhuman, for it pierces the veil of phenomena and knows Reality in its astral form. Being subtle, it cannot be seen with the physical eyes or perceived with any other of the five senses, nor known with the intellect. Therefore this stage and those above it, which are still subtler, —and there are several such—are open to mystic transport alone.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ॥

Neither by word of mouth, nor by the mind, nor by the eyes is it possible to realise God.

—*Kathopanishad II. 6.12.*

न संदशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम ।

हृदा मनीषा मनसाभि क्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

"Never hath any man been able to visualise God by means of sight, nor by the heart is it possible to realise Him, nor by imagination, nor by the mind. Who knoweth this sublime truth, becometh he immortal." —*Ibid.* II. 6.9.

ਅੱਖੀਂ ਬਾਬਹੁੰ ਵੇਖਨਾ, ਦਿਨ ਭੰਨਾਂ ਸੁਨਨਾ ।

ਪੈਰਾਂ ਬਾਬਹੁੰ ਚਲਨਾ, ਦਿਨ ਟੱਬਾਂ ਕਰਨਾ ॥

ਜੀਭੇ ਬਾਬਹੁੰ ਚੋਲਨਾ, ਇਉਂ ਜੀਵਤ ਮਰਨਾ ।

ਨਾਨਕ ਹੁਕਮ ਪਛਾਨ ਕੈ, ਤਉ ਖਸਮੇ ਮਿਲਨਾ ॥

Seeing without eyes, hearing without ears, walking without feet, working without hands, speaking without tongue, thus dying while living : In this way O Nanak, do thou reach the Lord by knowing His "Will."

—*Guru Nanak Sahib.*

न चक्षुषा गृह्यते नापि वाचा नान्यैर्दैवस्तपसा कर्मणा वा ।

ज्ञानप्रसादेत विशुद्धसत्त्वः ततस्तु तं पश्यते निष्कलं व्यायमानः ॥

"Only when by the clearness of illumination and after meditation, a perfect Katharsis of the whole moral being taketh place, is one able to realise the immaculate God ; for neither by sight, nor by word of mouth, nor by any other sense, nor by penance, nor by any actions whatsoever can He be attained."—*Mundakopaniṣad* III. 1. 8.

Access into these higher planes is possible during life-time by mystic practices performed under the guidance of a perfect adept ; but before we come to the practices which take us up into those subtle, spiritual planes, we may have a glance at the plan of Creation as realised and stated by the mystics of the highest order.

3. Divisions of Creation. For convenience, the whole creation may be divided into three parts (a) Material, (b) Materio-Spiritual, and (c) Purely spiritual. Each kind is again sub-divided into several classes according to the degree of subtlety, spirituality and transcendence they possess.

(a) **The Material Creation or Pinda** (पिण्ड) contains six planes of subtle matter, which Muslim mystics call "Lataif-i-Sittah," (لطائف ستم) and Hindus "Khat Chakra" (षट् चक्र), *i. e.*, the six focuses or ganglions in the body or matter. The first or the lowest is :—

(i) **Guda Chakra** (गुदा चक्र) which is a four-petaled lotus (चार दल कंवल), and the place of god Ganesh (गणेश) or Ganpati (गणपती), whom the Mohammadans call Adam (آدم). It is also called "Adhar" Chakra (आधार चक्र); its focus is at the rectum, and light reddish. It is the seat of Prithvi Tatta (पृथ्वी तत्त) *i. e.*, Earth element, and Mul Kanwal (मूल कंवल) or the first stage of Yogis, who do the repetition of the word "Kaling" (कलिंग) here.

मूल कंवल दल चतुर बखानो । कलिंग जाप लाल रंग मानो ।

देव गणेश तह रोपा थानो । ऋध सिध ज्वंवर दुलारा है ॥

First is the four-petaled lotus ; " Kaling " is its recitation and red its colour. God Ganesh is the presiding deity, on whom " Ridhis and Sidhis " (supernatural powers) wave the " Chauri." —*Kabir Sahib.*

At this stage a man's will-power is strengthened, so that he can do his work with a set mind, and thus his chances of success in his undertakings are enhanced, but beyond that there is no spiritual enlightenment here.

Man is like an inverted tree ; its root, so to speak, is in the brain, wherefrom all energy comes that sustains the lower centres. The farther a centre from the brain, the less shall its power be. Each centre supports the next lower. This Chakra is therefore sustained by the next higher centre, *i. e.*,

(ii) **Indri-Chakra** (इन्द्री चक्र), which is a six-petaled lotus (छे दल कंवल), and the place of god Brahma (ब्रह्मा), whom the Mohammadans call " Mekail " (ميکائيل). It is also called " Swada Chakra " (स्वाद चक्र), *i. e.*, "Pleasure centre," or Swadhishtan (स्वाधिष्ठान); its focus is at the organ of reproduction, and it represents the creative power. Therefore it is said that " Brahma " creates the whole universe. Its light is yellowish ; it is the seat of " Pani

Tatta " (पानी तत्त) *i. e.* Water Element, and the second stage of Yogis, who repeat the word " Onkar " (ओम्कार) here.

At this stage, " Sushamna " vein (सुरामना नाडी), which is called " Kundalini " (कुण्डलिनी) or " Nagini " (नागिनी) *i. e.* She-serpent has to be turned in its direction to be joined with the spinal cord, (which, like the grand trunk road, connects all these stages), before its power can be awakened, brought under control, and utilized. That Yoga which aims at doing this has been called "Kundalini Yoga."

स्वाद चक्र षटदल बिस्तारो । ब्रह्मा सावित्री रूप निहारो ।

उलटि नागिनी का सिर मारो । तहां शब्द ओंकारा है ॥

"Pleasure centre" is a six-petaled lotus; behold thou god Brahma and goddess Savitri. Take thou a somersault and strike at the head of the "she-serpent" (*i. e.* Kundalini). The recitation here is "Onkar."

—*Ibid.*

This Chakra gets energy from the next higher, *i. e.*,

(iii) **Nabhi Chakra** (नाभी चक्र) which is an eight-petaled lotus (अष्टदल कंवल) and the place of god Vishnu (विश्व), whom the Mohammadans call "Asrafil" (اسرافيل). It is also called "Manipurak Chakra" (मनीपूरक

चक्र); its focus is at the navel, and it represents the sustaining and nourishing power.

This is the point of confluence of a number of arteries and veins, which carry food-energy to different parts of the human system. Some supply energy to the head, some to the heart, some to the liver, some to the arms and legs and so on. Therefore it is said that Vishnu nourishes the whole world.

Its light is bluish, it is the seat of Agni Tatta (अग्नी तत्त), *i. e.*, fire element, and the third stage of yogis who repeat the word " Hring " (हिरिंग) here.

नाभी अष्टकंवल दल साजा । सेत सिंघासन विश्नु बिराजा ।

हिरिंग जाप तासु मुख गाजा । लछमी शिव आधारा है ॥

Nabhi centre is an eight-petaled lotus; on a white throne sitteth Vishnu. Recitation of " Hring " doth he utter, and getteth he support from God Shiva and Goddess. Lachhmi. —*Ibid.*

As this Chakra gets energy from the next higher, where the presiding deity is Shiva, we can say that Shiva supports Vishnu. That next centre, *i. e.*,

(iv) **Hriday Chakra** (हृदय चक्र), known among the Muslim mystics as Qalab-i-Sanobri (قلب صنوبری), is a twelve-petaled lotus (बारां दल

कंबल), and the place of god Shiva (शिव), whom the Mohammadans call "Jabrail" (جبرائيل). It is also named "Anhad Chakra" (अनहद चक्र); its focus is at the heart, and it represents the Destructive Power.

Shiva is the lord of "Pran-Shakti" (प्राण शक्ती), *i. e.*, the power of breath. It is breath that enables us to drink water etc., and to take the morsel of food in, as also to pass out stools and urine, and so on. This centre controls the energy that is used for all these processes.

Its light is whitish; it is the seat of "Pavan Tatta" (पवन तत्त), *i. e.*, air element, and the fourth stage of Yogis who repeat the word "Sohang" (सोहं) or Anahu (انا) here.

द्वादस कंबल हृदय के माहीं । जंग गौर शिव ध्यान लगाई ।

सोहं शब्द तहां धुन छाई । गन करें जै जैकरा है ॥

Twelve-petaled lotus is in the heart, where god Shiva with goddess Parvati sitteth in meditation. Prevaileth there the recitation of "Sohang", and lower gods sing in praise. —*ibid.*

This Chakra gets power from the next higher centre, *i. e.*,

(v) **Kantha Chakra** (कंठ चक्र), which is a sixteen-petaled lotus (सोळा दलचक्र), and the place of goddess Shakti (शक्ती), or "Ashtangi" (अष्टांगी) whom the Mohammadans call "Qudrat" (قدرت). It is also called "Vishudha Chakra" (विशुद्ध चक्र); its focus is at the throat, and it is the seat of "Akash Tatta" (आकाश तत्त्व), *i.e.*, ether element. It is the fifth stage of Yogis, who repeat the word "Shring" (शृंग) or "Ashtang" (अष्ट) here.

Shakti is called "Devi" (देवी), the mother of the three gods, Brahma, Vishnu and Shiva, for this Chakra sustains all the lower centres.

ਏਕਾ ਮਾਈ ਜੁਗਤ ਦਿਆਈ, ਤਿਨ ਚੇਲੇ ਪਰਵਾਨ ।

ਇਕ ਸੰਸਾਰੀ ਇਕ ਭੰਡਾਰੀ, ਇਕ ਲਾਏ ਵੀਬਾਨ ॥

One clever goddess and three attendants—one createth, one sustaineth, and one annihilateth.

—*Guru Nanak Sahib.*

By mystics of high order this goddess has been termed "Avidya" (अविद्या), *i.e.*, Ignorance, because as compared with the supreme consciousness and absolute knowledge of their higher planes, the consciousness of the stage of Shakti is ignorance and delusion.

षोडश कंवल कंठ के माहीं । तेहि मध बसे अविद्या बाई ।

हरि हर ब्रह्मा चंवर दुराई । जंह मृंग नाम उचारा है ॥

Sixteen-petaled lotus is in the throat, in the midst of which resideth goddess "Avidya", on whom the three gods Brahma, Vishnu and Shiva wave the "Chauri"; "Shring" is the recitation here. —*Kabir Sahib.*

Next stage, *i.e.*,

(vi) **Dodal Kanwal** (दादल कंवल) is a two-petaled lotus, (white and black) and the place of "Manas" (मन) or mind, whom the Mohammadans call "Nafs" (نفس). It is also called "Agya Chakra" (आज्ञा चक्र) or "Kanj Kanwal" (कंज कंवल); its focus is behind the two eyes, and it is the sixth stage of Yogis. It gives energy to "Kanth Chakra".

ता पर कंज कंवल है भाई । बग भौरा दोइ रूप लखाई ।

निज मन करत तहां ठकुराई । सो नैनन पिछवारा है ॥

Above that (*i.e.*, Kanth Chakra) is the "Kanj" lotus, O brother, when white and black both colours (of the eyes) are to be seen ; the mind itself ruleth there, that is behind the eyes. —*Ibid*

All these six centres are in the material creation.

कवलन मेद कीया निर्बारा । यह सब रचना पिंड मंभारा ॥

The secret of lotuses have I described ; all this creation is within "Pinda" (*i.e.*, material universe). —*Ibid.*

Each of these six centres has some letters written on it ; the number of letters corresponds to those of petals in the lotus, *i.e.*, each petal has one letter on it. Thus, there are four letters on Ganesh-Chakra, six on Indri-Chakra, and so on. The total comes to 48. When we add four "Antash-Karanas" (अन्तः कर्ण), it comes to 52. The fifty two letters of the Sanskrit alphabet are taken from these internal letters of the stages of gods and goddesses. Therefore it is that Sanskrit language is called "Dev Bani " (देव वाणी), *i.e.*, the language of gods.

Now, the seat of the soul in the waking condition is behind the two eyes in the Third-Eye focus, also known as "Tisra Til" (तीसरा तिल) or Shiv Netra (शिव नेत्र), which is above the six centres of material creation, and which by some Muslim mystics is called Qalab-i-Munib (قلب منیب). So man is above all these gods and goddesses. They are, therefore, not meant for his worship, but for his service. Gods Brahma, Vishnu, and Shiva serve the Hindus who worship them as well as the Muslims and Christians who do not recognize them at all. Man is higher than these, and they are, so to speak, servants of the soul.

These six centres in subtle matter do not contain spirituality, but only material forces. Yogis go into these "Chakras" by Pranayam, which shall be discussed under mystic practices. For real spirituality we have to ascend above the eyes, into the next division of creation, which we can do directly from where we are at present (*i. e.*, behind the two eyes) without going down into these six "Chakras".

(b) **Materio-spiritual Creation** contains two chief planes, the first—

(i) **Niranjan Desh** (निरंजन देश) or Turiya Pad (तुरीया पद) which we reach after crossing a starry sky, sun and moon, lies in the astral plane (सूक्ष्म जगत). There are three veins here, the left, the right and the middle, called "Ira" (इरा) "Pingala" (पिंगला) and "Sushamna" (सुषमनां). The path lies in the Sushamna.

सुषमन सेतो ध्यान लगाओ ।।

Concentrate thy attention in "Sushamna".

—*Kabir Sahib.*

Sushamna has been called "Shah Rag" (شاه رگ) by Muslim mystics.

الله شاه رگ تہیں نزدیک

Through "Shah Rag" is God near. —*Bulle Shah.*

The nucleus of this stage is at the conjunction of these three ways, or streams, and that is true Parag (पराग) or Tirbeni (तिरबेनी), sacred place of Hindus.

ਇਕਾ ਪਿੰਗਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ।

ਬੇਣੀ ਸੰਗਮੁ ਤਹੁ ਪਿਰਾਗੁ ਮਨ ਮਜਨੁ ਕਰੇ ਤਿਖਾਈ ॥

ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮ ਹੈ ।

ਗੁਰ ਗੰਮ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ । ਤਹਾਂ ਨਿਰੰਜਨ ਰਮਈਆ ਹੋਇ ॥

"Ira", "Pingala" and "Shushamna," at one place do the three meet ; their confluence, O Beni is true "Parag," and there doth the mind bathe. O Saints, "Niranjan" God is there ; by Guru's grace only a few realise—there is God "Niranjan".

—*Beni Sahib.*

तिरबेनी के संघ समाओ । भोर उतर चल पाए है ।

In "Tirbeni", i. e., the confluence of the three, do thou merge thyself, and then go thou beyond.

—*Kabir Sahib.*

By bathing at this inner Tirbeni (तिरबेनी) or Parag (पराग) the mind is purified ; external waters can clean only the body. These three veins called by the names of Ganges (गंगा), Yamuna (यमुना), and Saraswati (सरस्वती) streams meet again in Parbrahm stage wherefrom the purely spiritual realms begin, and their conjunction there is also named "Parag," "Tirbeni," Mansarovar (मानसरोवर) or Amritsar

(अमृतसर). That is the real Tirath (तीरथ) or sacred place.

Niranjan Desh has three parts :—

- (a) "Jhanjari Dip" (झंजरी दीप).
- (b) "Sham Kanj" (शाम कंज), and
- (c) "Set Sunna" (सेत सुन्न) [set (सेत) means "white"]

There are twenty-two "Sunnas" in all, and this is the first or lowest ; but this name is generally reserved for the Sunna in Parbrahm Stage.

As there is a thousand-petaled lotus in Niranjan stage, it is also called "Sahans-dal Kanwal" (सहस्रदल कंबल) ; Sahans (सहस्र) means "thousand." The affairs of the physical and astral planes are managed from here, and these petals are mentioned by mystics as one thousand eyes and ears of God.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ।

ਸਹਸ ਮੁਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥

One thousand eyes hast Thou, and one thousand faces ; still Thou art one. —*Adi Granth Sahib.*

In the Vedas, we have

सहस्र शीषा पुरुषः । सहस्राक्षः सहस्रपात् ॥

Thousand heads hath He, thousand eyes, and thousand feet. —*Rig Veda, X. 90. 1.*

As this centre sustains the lower creation, it is also called "Shesh Nag" (शेष नाग), i. e. "Thousand-headed Serpent," on whose head, according to Hindu mythology, the whole world rests.

The light of this place is like that of a flame, and therefore this manifestation of the Almighty is called "Jyoti-Sarup Bhagwan" (ज्योति स्वरूप भगवान्).

ਆਤਮ ਜੋਤ ਭਈ ਪਰਫੁਲਿਤ । ਪੁਰਖ ਨਿਰੰਜਨੁ ਦੇਖਿਆ ਹਜ਼ੂਰਿ ॥

Then manifesteth the spiritual "Flame," and "Niranjan" God is seen face to face.—*Adi Granth Sahib*.

ਤਹਿ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ॥

"Flame," the essence of Niranjan, appeareth all over.

—*Guru Nanak Sahib*.

ਗੁਰ ਸਾਖੀ ਜਤਿ ਪਰਗਟ ਹੋਈ ॥

By the grace of Guru is the "Flame" manifested.

—*Ibid*.

ਅਹਿਨਿਸ਼ ਨਿਰਮਲ ਜੋਤਿ ਸਬਾਈ । ਘਟ ਦੀਪਕੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ਹੇ ॥

Day and night shineth the pure "Flame," and Guru's devotee knoweth this inner lamp.

—*Ibid*.

ਕਰਿ ਕਿਰਪਾ ਜਉ ਸਤਿਗੁਰੁ ਮਿਲਿਓ । ਮਨ ਮੰਦਰ ਮਹਿ ਦੀਪਕ ਜਲਿਓ ॥

Whosoever by God's grace findeth "Satguru," in the temple of his mind is the spiritual lamp lighted.

—*Adi Granth Sahib*.

ਅੰਤਰਿ ਭਾਹਿ ਤਿਸੈ ਤੂ ਰਖੁ । ਅਹਿਨਿਸ਼ ਦੀਵਾ ਬਲੈ ਅਬਕੁ ॥

.....

ਐਸਾ ਦੀਵਾ ਬਾਲੇ ਕੋਈ । ਨਾਨਕ ਸੋ ਪਾਰੰਗਤ ਹੋਈ ॥

Keep thy inner devotion for Him ; day and night burneth the eternal lamp.....Whosoever lighteth this lamp, O Nanak, to a high place doth he go. —*Ibid.*

ਦੀਵਾ ਬਲੇ ਅਗਮ ਕਾ । ਬਿਨ ਬਾਤੀ ਬਿਨ ਤੇਲ ॥

Without wick and without oil doth the transcendent lamp burn. —*Paltu Sahib.*

Guru Gobind Singh says that unless one attains to this stage of "Jyoti", he is not a true Khalsa.

ਜਾਗਤ ਜੋਤ ਜਪੈ ਨਿਸ ਬਾਸਰ ।.....॥

ਜਾਗਤ ਜੋਤ ਜਗੈ ਘਟ ਮੇਂ । ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਣੈ ॥

Then doth Khalsa become pure Khalsa when day and night remembereth he the living Flame.....When inside him is lighted the living Flame.

—*Guru Gobind Singh.*

Of this spiritual "Flame", similarly Paltu Sahib says that it cannot be seen without the help of the mystic adept.

उलटा कूआ गगन में, तिस में जले चिराग ।

तिस में जले चिराग बिना रोगन बिन बाती ॥

छे रुत बारह मास रहत जलतो दिन राती ॥

सत्गुरु मिला जो होय ताहि की नजर में आवे ।

बिन सत्गुरु जौ होय नहीं ता कौ दरसावे ॥

In "Gagan" (the heavens of Brahm Stage) is an inverted well, and in it burneth a lamp. In it the lamp burneth without oil and without wick, and keepeth it burning day and night for all the six seasons and the

twelve months. Who hath found Satguru, he beholdeth that Light; for those who have no Satguru, invisible doth it remain. —*Paltu Sahib.*

There are ten kinds of music here, beginning with chirping of birds and small bells and going on to conches, flute, big bell, drums, thunder, etc., which are described later under the mystic school of "Shughal-i-Nasira" (شغل نصیره), and Yogis get absorbed in them at this stage. Lord Krishana's flute (بانسری) was this internal, spiritual one rather than the external physical; the external flute is a symbol of the real inner one. The transcendent music that leads us up into the next region is that of bells and conches. This music goes on here perpetually and reverberates throughout the whole astral world.

ਘੰਟਾ ਜਾ ਕਾ ਸੁਨੀਏ ਚੇਕੁੰਟ ॥

Whose bell in all the four corners is heard.

—*Adi Granth Sahib.*

The mystic Hafiz points to the ringing of this bell when he says—

کس نداند کم منزل گم معشوق کجاست
ایں قدر هست کم بانگ جرس ے آید

Where the Home of the Beloved is none doth know, but only this much that from it proceedeth the music of bell. —*Khwaja Hafiz.*

The Upnishadas and Vedas also refer to this music.

आदौ जलधिजीमूतमेरी निर्भरसम्भवः ।

मध्ये मर्दलशब्दाभो घण्टाकाहलजस्तथा ॥

First he will hear the sounds (resembling those) of the waves of ocean, rain, kettle-drum, and cataracts. At intervals he will hear the sound of "Mardala" (a musical instrument), bell and conch.

—*Nad Bind Upnishad of the Rig Veda, Verse 34.*

Reference to this music of bell and conch is often met with in mystic writings. In the Durbar of that Lord—

छुरवे सदर प्रिय धन गाने ॥

The "Chauri" is waving, conches resounding and clouds thundering. —*Beni Sahib.*

This head-quarters of the the astral plane is the "Ishwar Pad" (ईश्वर पद) of Hindus, and final stage, "Alakh Niranjan" (अलख निरंजन) of Yogis. Socrates and Plato probably referred to this stage when they talked of their "World of Ideas", and said that that world was more real than the physical plane, and that things of this material world of ours were copies of the "Ideas". Muslim mystics call it "Muqam-i-Allah" (مقام الله). "Koh-i-Tur" (کوه طور) where Prophet Moses saw the light of God is also

inside on this plane. It is the last stage of several religions ; and many Rishis, Munis, Yogis and other spiritual leaders are staying here captivated by the bewitching beauty and power of the transcendent Flame.

For "Shabad" mystics, however, who start from above the eyes, this is the first stage. Their final stage is the eighth in the purely spiritual regions. Kabir Sahib asks us to listen to the music of bell and conch here, and then passing through "Bank Nal" (बंक नाल), a sort of curved tunnel between the astral plane (सूक्ष्म जगत्) and the causal (कारण लोक), go up into the next stage.

घंटा संख सुनो धुन दोई । सहस कंवल दल जगमग होई ।

ता मध करता निरखो सोई । बंकनाल धस पारा है ॥

Listen thou to the music both of bell and conch ; wonderously shineth the thousand-petaled Lotus ; in the midst behold thou the Creator, then through "Bank Nal" do thou force thy way up. —*Kabir Sahib.*

(ii) **Brahm-Loka** (ब्रह्म लोक) or "Om" (ओम्), also sometimes called "Qalab-i-Salib" (قلب صلیب) is the second stage and top of Materio-spiritual creation. Passing through a very fine aperture, which Christ and other mystics call "the eye of the needle", and cross-

ing the syphon-shaped tunnel of "Bank Nal", we enter this causal world. Here is a four-petaled lotus (ਚਾਰ ਫਲ ਕੰਬਲ) wherefrom the Rishis of old times took the four "Mahavaks" (ਸਹਾਵਾਕ), *i. e.* the four great utterances and wherefrom the Vedas originated.

Brahm is also called "Om" (ਓਮ), for the reverberation of the sound of Onkar (ਔਂਕਾਰ), coming out of the thunder of clouds is ever heard here, and it draws the soul up from Bank Nal (ਬੰਕ ਨਾਲ) towards its centre.

ਓਅੰਕਾਰਿ ਏਕੁ ਧੁਨਿ ਏਕੈ । ਏਕੈ ਰਾਗ ਅਲਾਪੈ ॥

One is "Onkar", one is His reverberation, and one tune doth He produce. —*Adi Granth Sahib.*

ਓਅੰਕਾਰ ਬ੍ਰਹਮਾ ਉਤਪਤਿ । ਓਅੰਕਾਰ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥

ਓਅੰਕਾਰ ਸੈਲ ਜੁਗ ਭਏ । ਓਅੰਕਾਰ ਬੇਦ ਨਿਰਮਏ ॥

"Onkar" created god "Brahma", "Onkar" doth he adore, "Onkar" created "Yugas (the cycles of time)", "Onkar" revealed the Vedas. —*Guru Nanak Sahib.*

Om contains the seed of all knowledge and Karmas. The Reserve store of our Karmas, *i. e.*, "Sinchit" (सिंचित) Karmas, is also here. The mountains Mer (मेर) Sumer (सुमेर) and Kailash (कैलाश) are in this vast region of Brahm.

The light of this place is like the reddish golden light of the morning sun, but that sun is a thousand times brighter than our external sun.

ਏਕ ਕੋਸਰੋ ਸਿਧ ਕਰਤ, ਲਾਲ ਤਬ ਚਤੁਰ ਪਾਤਰੋ ਆਇਓ ॥

Crossing one stage, reached I the four-petaled red.
Lord. —*Adi Granth Sahib.*

The Vedas describe Him as “Hiranya Garbha” (हिरण्य गर्भः) “The Golden Egg”. In the Upanishads this is mentioned as the Golden Sun.

हिरण्यये परे कोशे विरजं ब्रह्म निष्कलं ।

तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्म बिदो विदुः ॥

“On a supreme disc set with gold is the immaculate Brahm, the light of all lights, that the seeker after the spirit beholdeth”. —*Mundak Upanishad. II. 29.*

When the sun of Brahm dawns, light spreads all around, and the darkness of ignorance is dissipated.

ਪ੍ਰਗਟਿਆ ਸੂਰ ਨਿਸਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ॥

Appareth the sun, and vanisheth the darkness of night. —*Adi Granth Sahib.*

“Come to this stage”, says Maulana Rum, “if thou desirest to discuss with me”.

چوں شری محرم کشالم با تو لب
تا بینی آفتاب نیم شب

جز رومان پاک او را شرک نے
در طلوعش روز و شب را فرق نے

When a confidant (of the divine secret) hast thou become, and beholdest thou the mid-night Sun, then shall I open my lips to thee. Save pure souls none findeth access unto Him; in that dawn is no difference twixt night and day. —*Maulvi Rum.*

Talking of this stage, which is also called "Trikuti" (as explained later), Kabir Sahib says—

त्रिकुटी महल में विद्या सारा, घनहर गरजे बजे नगारा ।
लाल बरन सूरज उज्यारा । चतुर कंवल मंभार शब्द ओंकार है ॥

In Trikuti palace is the essence of all learning; clouds thunder and drums roar. Red-coloured is the light of the Sun; in the four-petaled lotus is the reverberation of "Onkar". —*Kabir Sahib.*

The heaven of this place is known as "Gagan" (गगन) in contradistinction to the firmament of Sahansdal Kanwal, which is termed "Akash" (आकाश); and nectar drops here from above as from an inverted well; which the devotee drinks, and gets bliss.

गगन मंडल विच उरधमुख खईया । गुरुमुख प्यारे भर २ पीया ।
निगुरे प्यास मरे बिन कौया । जिन के हीये अन्ध्यारा है ॥

In the realm of "Gagan" is an inverted well, wherefrom the devotee of the Guru drinketh (nectar) to his fill.

Who hath no Guru, dieth he of thirst without doing (the mystic practice), for in his mind is darkness.

—*Kabir Sahib.*

Paltu Sahib also says :—

उलटा कूआ गगन में ॥

In “Gagan” is an inverted well. —*Paltu Sahib.*

This is the final stage of Param Yogis (परम योगी) and Yogishwars (योगीश्वर) and “Gurpada” (गुरुपद) of “Shabad” mystics (सन्त). Mohammadans call it “Muqam-i-Allah-Hu” (مقامِ اﷲِ). It is the origin of our “Manas” (मन) or mind. When in his mystic ascent, the devotee reaches this stage, his mind merges in Om, and only the naked soul or spirit can cross over into the purely spiritual realms.

As a rule creation (Utpatti—उत्पत्ती) begins from Om and Dissolution (Pralaya—प्रलय) ends here; the management of all physical, astral and causal universes is in the hands of Brahm (or Om), and Incarnations like Rama and Krishana descend into our world from here.

One, who attains to the top of this stage and realises Brahm, experiences bliss and is freed from pain and sorrow of this world.

अनन्दं ब्रह्मनो विद्वान न विमेति कदाचन ॥

The knower of the bliss of Brahm feareth none.

—*Upnishad.*

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੇ ਮਨਿ ਪਰਮਾਨੰਦ ।

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੇ ਘਰਿ ਸਦਾ ਅਨੰਦ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੇ ਹੋਇ ਅਚਿੰਤ ।

.....

ਨਾਨਕ ਬਹਮ ਗਿਆਨੀ ਆਪ ਪਰਮੇਸ਼ਰ ॥

The knower of Brahm hath in his mind supreme bliss : in him doth bliss ever abide..... The knower of Brahmo hath no fear.....O Nanak, the knower of Brahm is verily God Himself.

—*Adi Granth Sahib.*

This stage is technically called "Trikuti" (त्रिकुटी — Triangular), not only because it has that shape, but also because it is the ultimate origin of the three "Gunas" (qualities) Sato (सत्तो), Rajo (रजो) and Tamo (तमो) known also as the three gods Brahma, Vishnu and Shiva. We should aim at going beyond these three Gunas into the purely spiritual sphere, and that we can do only with the help and grace of a true and perfect Guru.

ਬ੍ਰਹਮਾ ਬਿਸ਼ਨੁ ਮਹੇਸ਼ ਤ੍ਰੇ ਮੂਰਤਿ । ਤ੍ਰਿਗੁਣ ਭਰਮਿ ਭੁਲਾਈ ॥

ਗੁਰ ਪਰਸਾਈ ਤ੍ਰਿਕੁਟੀ ਛੂਟੇ । ਚਉਥੇ ਪਦਿ ਲਿਵ ਲਾਈ ॥

The three deities, Brahma, Vishnu and Mahesh, i. e., the three qualities are in delusion ; by the grace of Guru do thou go beyond "Trikuti," and attach thyself to the "Fourth Realm". —*Ibid.*

Satta-Loka in the purely Spiritual planes is referred to as the "Fourth Realm" because it is beyond the three worlds of Brahm—Material, Astral and Causal. Again we have

ਸਤਗੁਰਿ ਮਿਲੀਐ ਤ੍ਰਿਕੁਟੀ ਛੁਟੇ । ਚਉਥੇ ਪਦਿ ਮੁਕਤਿ ਦੁਆਰੁ ॥

By meeting Satguru shalt thou go beyond "Trikuti" into the "Fourth Realm," and find Salvation. —*Ibid.*

ਕਿਉ ਗੁਰ ਬਿਨ ਤ੍ਰਿਕੁਟੀ ਛੁਟਸੀ । ਸਹਜਿ ਮਿਲੀਐ ਸੁਖ ਹੋਇ ॥

How without Guru shalt thou go beyond "Trikuti" and find the bliss of "Sahj" ? —*Ibid.*

Sahj (ਸਹਜ) is the state of beatitude experienced in the Fourth Realm.

ਤ੍ਰੈ ਗੁਨਾਂ ਮੇਂ ਸਹਜ ਨ ਉਪਜੈ ਤ੍ਰੈ ਗੁਨ ਭਰਮ ਭੁਲਾਇ ।

ਚੌਥੇ ਪਦ ਮੇਂ ਸਹਜ ਹੈ ਗੁਰਮੁਖ ਪੱਲੇ ਪਾਇ ॥

In the three qualities "Sahj" cannot be attained, for in delusion are the three qualities. In the Fourth Realm is Sahj, and the devotee of the mystic adept alone getteth it. —*Ibid.*

Thus by devotion to the perfect Guru one can go beyond Brahm into the next grand division of creation, and find true bliss and beatitude.

(c) **Purely Spiritual Creation** may be divided into two main parts :—

(i) Below Satta-Loka, and (ii) Satta-Loka and above it.

(i) Below Satta-Loka there are two chief stages.

(a) Parbrahm (पारब्रह्म) which is called “Alam-i-Lahut” (عالم لاہوت) by Muslim mystics, is next above Brahm or Om. To reach this transcendent plane, the soul has to put off all covers, physical, astral and causal, from over it ; and freed from all delusion and ignorance, it shines in its own naked glory, and attains a radiance equal to twelve Suns.

द्वादस भानु हंस उजियारा ॥

The brightness of a “Hans” (Phoenix) showeth the light of twelve Suns.

—*Kabir Sahib.*

Just as a lighted lamp if covered by several pieces of thick cloth gives us no light, and in whichever room it may be taken, that remains dark, similarly our soul enclosed in so many covers gives us no light, and we remain in ignorance and delusion. In Parbrahm all the covers are removed, and then it is called Hans

(ਵੱਸ) Phoenix *i. e.*, an awakened soul. Only then can it behold the great Lord of that stage.

ਅਦਿਸਟੁ ਅਗੋਚਰ ਪਾਰਬ੍ਰਹਮ । ਮਿਲਿ ਸਾਧੁ ਅਕਬੁ ਕਥਾਇਆ ਬਾ ॥

Invisible, inaccessible, and unutterable Parbrahm was with the help of mystics uttered and known.

—*Adi Granth Sahib.*

Since no trace of “Maya” or matter is left here, Parbrahma is known as Akshar Purush (ਅਕਸ਼ਰ ਪੁਰੁਸ਼) *i. e.*, without Kshar (ਕਸ਼ਰ) which means Maya, but “Akshar” also means a letter of the alphabet.

ਬਾਵਨ ਅਖਰ ਲਕ ਤ੍ਰੈ, ਸਭ ਕਿਛੁ ਇਨਹੀ ਮਾਹਿੰ ।

ਇਹ ਅਖਰ ਖਿਰ ਜਾਏਂਗੇ, ਓਹ ਅਖਰ ਇਨ ਮੈਂ ਨਾਹਿੰ ॥

Within the fifty two letters are the three worlds, and everything ; these letters shall decay, but that “Akshar” is not in these.

—*Ibid.*

That Akshar Purush is beyond the three worlds, physical, astral and causal. In fact there are two parts of Parbrahm—the lower has a downward tendency, it creates Brahm or Om and through it the lower regions; the upper leads higher up into spiritual realms of Sohng and Satta-loka. The true and perfect Guru teaches his disciples to leave the lower, and catch hold of the higher, so that they may go further up into Satta-loka.

ਸੋਝੈ ਗੁਰੂ ਪੂਰਾ ਕਹਾਵੇ, ਦੋਝ ਅਚਰ ਕਾ ਮੇਦ ਬਤਾਵੇ ।

एक छुड़ावे एक मिलावे, तो प्राणी निज घर को जावे ॥

That Guru is called perfect, who telleth thee the secret of two "Akshars". One he maketh thee leave, one he uniteth thee with, then dost thou, O man, go to thy true home.
—*Madan Sahib.*

That higher "Akshar" is altogether beyond the sphere of Maya and His place is called "Sunna Mandal" (सुन्न मंडल) *i.e.*, empty realm, because all disturbance and agitation of the mind is calmed here for good.

ਅੰਤਰਿ ਸੁੰਨ ਬਾਹਰੁ ਏਨ, ਤ੍ਰਿਭਵਨੁ ਸੁੰਨ ਮਸੁੰਨ ।

छेछे सुंनै जे नर ज़ाटे, ताके पाप न पुंन ॥

Emptiness is within, emptiness is without, emptiness is in the three worlds. Who knoweth the fourth emptiness (Sunna), beyond good and evil doth he go.

—*Adi Granth Sahib.*

Parbrahm stage is purely spiritual, beyond good and evil, beyond morality and relativity. It is also known as "Daswan Duar" ਦਸਵਾਂ ਦੁਆਰ *i.e.*, Tenth Door, beyond the nine doors of the lower creation up to Brahm or Om.

ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ । ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥

Inaccessible and infinite "Dasam Duar" is the hill of the Supreme Being.
—*Ibid.*

ਦਸਵੇ ਦੁਆਰਿ ਰਹਤ ਕਰੇ । ਤ੍ਰਿਭਵਨ ਸੋਬੀ ਪਾਇ ॥

In "Dasam Duar" who maketh his home, knoweth
he all the three worlds. —*Ibid.*

ਅਨਹਦ ਸ਼ਬਦ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ ।

ਤਹ ਅੰਮ੍ਰਿਤ ਨਾਮ ਚੁਆਇਆ ਥਾ ॥

In "Dasam Duar" ringeth the transcendent "word"
(Anhad Shabad) droppeth there the nectar of God's name.
—*Ibid.*

As already stated, in Parbrahm stage Ira, Pingala, and Sushamna meet again in a lake of nectar (Hauz-i-quausar—حوض کوثر) which is mentioned by mystics as Parag (प्राग) or Tribeni (त्रिबेनी) or Mansarover (मानसरोवर) and by bathing in which the soul becomes immortal in that pure state.

ਆਗੇ ਸੇਤ ਚੁਯਾ ਹੈ ਸਾਝੈ, ਮਾਨਸਰੋਵਰ ਪੈਠ ਅਨ੍ਹਾਝੈ ।

ਹੰਸਨ ਮਿਲਿ ਹੰਸਾ ਹੋਯ ਜਾਝੈ, ਮਿਲੈ ਜੋ ਅਸੀਂ ਅਘਾਰਾ ਹੈ ॥

Further on is "Set Sunna," O brother ; bathe thou in the "Mansarover," and by mixing with "Hansas," when nectar shalt thou obtain, do thou become a "Hans"
—*Kabir Sahib.*

By the Sikh Gurus that lake of nectar has been termed Amritsar (ਅੰਮ੍ਰਿਤਸਰ). It is said that by having a dip in Amritsar, the dirty black crow is turned into a pure white "Hans";

and it is true. The crow feeds on filth ; and we in this world go after the filth of sensual desires and lower passions ; we are crows. When we reach the stage of Parbrahm and bathe in this lake of nectar, our tendencies are changed. We no longer hanker after worldly things, but yearn for the Divine bliss of union with the Absolute Lord. Thus we are transformed into " Hansas", whose food is pearls. Our downward tendency is gone, and we feed on the pearls of devotion and love for the Lord. That true Amritsar, which turns mortals into divine beings and brings transcendent knowledge and bliss, is within man.

ਕਾਇਆ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤਸਰ ਸਾਚਾ ।

ਮਨ ਪੀਵੈ ਭਾਇ ਸੁਭਾਈ ਹੇ ॥

Within thy body is true Amritsar, and through love and devotion doth the mind drink of it.

—*Adi Granth Sahib.*

On this stage the transcendent music of spiritual lute (Kingri—ਕਿੰਗਰੀ) enchants the soul.

ਵਿਣੁ ਵਜਾਈ ਕਿੰਗਰੀ ਵਾਜੈ । ਜੋਗੀ ਸਾ ਕਿੰਗਰੀ ਵਜਾਇ ॥

Unplayed the "lute" playeth on ; O Yogi, play thou such a lute.

—*Ibid.*

ਐਸੀ ਕਿੰਗਰੀ ਵਜਾਇ ਜੋਗੀ । ਜਿਤ ਕਿੰਗਰੀ ਅਨਹਦੁ ਵਾਜੈ ।

ਹਰਿ ਸਿਉ ਰਹੈ ਲਿਵ ਲਾਇ ॥

Play thou such a lute, O Yogi, as giveth thee "Anhad Shabad," and createth in thee devotion for the Lord.

—*Ibid.*

ਕਿੰਗਰੀ ਸਾਰੰਗ ਬਜੇ ਸਿਤਾਰਾ । ਅਚੱਖਰ ਬ੍ਰਹਮ ਸੁਝ ਦਰਬਾਰਾ ॥

The music of 'Kingri' (lute) "Sarangī" and "Sitar" (guitar) ever playeth in the "Sunna" durbar of "Akshar Brahm."

—*Kabir Sahib.*

Akshar Brahm means Par-brahm, who is beyond the sphere of Maya (ਢਰ).

The light of this plane is like the whiteness of the full moon, but twelve thousand times brighter and more glorious.

ਸਤਿਗੁਰ ਮਿਲਹੁ ਆਪੇ ਪ੍ਰਭ ਤਾਰੇ ।

ਸਸਿ ਘਰਿ ਸੁਰ ਦੀਪਕੁ ਗੋਛਾਰੇ ॥

Whoever findeth Satguru, of Himself doth God save him ; stars, flame and sun in the moon are merged.

—*Adi Granth Sahib.*

This means that first we have to cross the stars at the threshold of the Astral plane to reach the transcendent flame of Nirānjan, then go beyond to the sun of Brahm or Om, and lastly transcend the sphere of Trikuti's Sun to reach the moon of Parbrahm.

Just as one who reaches the stage of Jyoti or Nirānjan is a true Khalsa or Sikh,

similarly one who reaches the stage of Parbrahm is termed in mystic phraseology as a true "Sadh."

साध सोई जिन यह गढ़ लीन्हा, नौ दरवाजे परगट चीन्हा ।

दसवां खोल जाय जिन दीन्हा, जहां कुफल रहा मारा है ॥

"Sadh" is he who conquereth this fort (of Trikuti), goeth beyond the nine manifested doors to the Tenth, and openeth that which is locked. —*Kabir Sahib.*

Of such a Sadh, the Sikh Gurus say :—

ਸਾਧ ਕੇ ਸੰਗਿ ਮੁਖ ਉਜਲ ਹੋਤ । ਸਾਧ ਸੰਗਿ ਮਲ ਸਗਲੀ ਖੋਤ ॥

.....

ਸਾਧ ਕੇ ਸੰਗਿ ਬੁਝੇ ਪ੍ਰਭ ਨੇਰਾ । ਸਾਧ ਸੰਗਿ ਸਭੁ ਹੋਤ ਨਿਬੇਰਾ ॥

.....ਸਾਧ ਕੇ ਸੰਗਿ ਕੇਵਲ ਪਾਰ ਬ੍ਰਹਮ ॥

ਪਾਰ ਬ੍ਰਹਮ ਸਾਧ ਭਟਿ ਬਸੈ ।.....

ਸਾਧ ਕੀ ਉਪਮਾ ਤਹਿ ਗੁਣ ਤੇ ਦੂਰਿ ।.....

.....ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥

By the company of "Sadhs" radiance cometh to the face ; by the company of "Sadhs" all dirt is removed.....

By the company of "Sadhs" God appeareth near ; by the company of "Sadhs" all shackles are torn.....

..... In the company of "Sadhs" is only Parbrahm ; abideth Parbrahm in the heart of Sadhs.....

The praise of "Sadhs" is beyond the three "Gunas"...

O Nanak, no difference existeth between "Sadhs" and the Lord.

—*Adi Granth Sahib.*

The Vedas were revealed by Brahma or Om, but Sadhs go higher up to Parbrahm ; therefore the Vedas cannot know the true worth of Sadhs.

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥

Vedas know not the greatness of Sadhs. —*Ibid.*

Next stage above Parbrahm is :—

B. **Sohang** (ਸੋਹੰ) which we reach after crossing with the help of the mystic adept the great “ Timar Khand ” (ਤਿਮਰ ਖੰਡ) or “ Parda-i-Zulmat ” (پردۀ ظلمات)—a vast region of utter darkness called Maha Sunna (महा सुन्न) or Alam-i-Hahut (عالم ها هوت). Sohang means “ what thou art, the same am I.” Muslim mystics call it Anahu (اناهُ).

ਬਿਨ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਊਪਜੇ, ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ।

ਸੋਹੰ ਆਪ ਪਛਾਣੀਐ, ਸਬਦ ਭੇਦਿ ਪਤੀਆਇ ॥

Without Guru love is not kindled, and the dirt of egoism doth not go ; by “Sohang” know thou thyself through the secret of “Shabad.” —*Guru Nanak Sahib.*

This Sohng, which is a purely spiritual region should not be confused with Swasa Sohng (स्वासा सोहं) a mystic practice in which the word “Sohng” is repeated with the inhaling and exhaling of breath at the Heart-

Centre, one of the focuses of subtle matter, within the material creation (and which is described later). Many mystics confine themselves to lower centres within the sphere of Maya or Jyoti, and do not seek real Sohng, which is high up in the Spiritual realms.

उत्तु निरंजन नैति मघाटी । मेरुं डेरु न बेटी नीउ ॥

All over prevaleth the essence of Niranjn and Jyoti, the secret of Sohng none doth know. —*Ibid.*

Beyond Maya but different even from Parbrahm or Akshar, Sohng is also called Neakshar (नेअक्षर). Here is found a very fine spiritual swing on which souls move to and fro, and the place is termed Bhanwar Gupha (भंवर गुफा), or Alam-i-Hutal Hut (عالم هوتل هوت).

भंवर गुफा का फाटक तोड़ा । शीश महल सतगुरु दिखलाई ॥

By breaking open the gate of Bhanwar Gupha, Satguru showeth the crystal Palace.

—*Radha Swami Sahib.*

When we cross this stage of "Sohng" or "Bhanwar Gupha", we reach the crystal palace of "Sach Khand", or "Satta-loka". In Sohng we have the music of spiritual Murli (मुरली) and Bansri (बांसरी) i. e. flute.

मुरलिया बाज रही, कोई सुने सन्त धर ध्यान ।

यह मुरली गुर मोहि सुनाई, लगे प्रेम के बान ॥

Cometh the music of flute ; in his meditation some mystic alone listeneth to it. This flute hath my Guru enabled me to hear, and by the darts of Lord's love is my heart pierced. —*Ibid.*

Maulvi Rum begins his Masnavi from this stage.

بشنو از نے چوں حکایت میکند
و ز جدائی ها شکایت میکند
کز نیتان مرا بدریده اند
از نفیرم مرد و زن نالیده اند

O, listen what story the flute narrateth ; of separation doth it complain. Ever since from the reeds was I cut off, men and women have wailed for my lamentation.

—*Maulvi Rum.*

Since the soul was separated from its Home in "Sach Khand", it had no peace or calm, and the flute sings in plaintive notes of this separation.

Kabir Sahib refers to this stage in these words.

दो पर्वत के संघ निहारो, भंवर गुफा ते संत पुकारो ।
हंसा करते केल अपारो, तहां गुरन दर्बारा है ॥
सहस अठासी दीप रचाये, हीरे पन्ने महल जगाये ।
मुरली बजत अखंड सदाये, तहं सोहं मनकाया है ॥

Of two mountains see thou the conjunction ; from Bhanwar Gupha call thou for saints ; “ Hansas ” enjoy their blissful sports ; there is the durbar of Guru. Eighty-eight thousand spheres hath He created, all furnished with palaces set with diamonds and rubies ; ever goeth on the unbroken music of the flute ; there is the resounding of “ Sohang ”.

—*Kabir Sahib.*

Sohang is the threshold of “ Sach Khand ”, the next stage.

(ii) Satta Loka and above it.

A. **Satta Loka** (सत्तलोक). As soon as we cross the boundary of Sohang, we land in Satta Loka which is our true Home. A volume of fragrance of wonderful sweetness greets us at the portal of this vast transcendent realm of concentrated spirituality.

सोहं हृद तजी जब भाई, सत्तलोक की हृद पुनि आई ।

उठत सुगंध महा अधिकाई, जा का वार न पारा है ॥

Sohang's limits when leavest thou, O brother, Satta Loka's boundary dost thou reach. Riseth there sweet fragrance, wonderful, infinite, eternal.

—*Ibid.*

Satta Loka is also termed “ Sach Khand ” (सच खंड), and “ Muqami-i-Haq ” (مقام حق), and the absolute Lord here is known as “ Satta Nam ” (सत्त नाम), “ Satta Purush ” (सत्त पुरुष), “ Nirankar ” (निरंकार) or “ Haq ” (حق).

सच खंड वसै निरंकार ॥

In Sach Khand liveth Nirankar.

—*Guru Nanak Sahib.*

As already mentioned "Pralaya" (प्रलय) *i. e.* Ordinary Dissolution goes up to Brahm or Om ; but "Mahapralaya" (महा प्रलय) *i. e.* Great Dissolution goes up to Sohng. Satta-Loka is beyond both Pralaya and Mahapralaya ; it never falls or is destroyed ; it is the permanent and true Home of the soul, everlasting and eternal. Therefore our goal or ideal should not be below Satta-Loka.

In the beginning the soul descended from this stage. When it reaches back here, it attains the radiance of sixteen suns. Only then can it behold the supreme Being—Satta-Nam—whose one hair is as bright and lustrous as millions of suns and moons put together.

ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਮਨਿ ਉਪਜਿਓ । ਕੋਟਿ ਸੂਰ ਨਾਨਕ ਪਰਗਾਸ ॥

Into the mind came peace and bliss of "Sahj", and shone millions of suns, O Nanak. —*Ibid.*

ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਿਆਰਾ । ਬਿਨਸੈ ਭਰਮ ਅੰਧੇਰਾ ॥

By reciting "Nam" shineth the light of millions of suns, and vanisheth the gloom of delusion.

—*Adi Granth Sahib.*

Reciting "Namo," as explained fully further on, means doing the mystic practice of Surat-Shabad Yoga.

The light of this plane, which drives away all delusion and darkness, is thus so tremendously great and dazzling that it leaves all description behind. By attaining to the consciousness of this high stage, one goes beyond all dissolution and decay and above all ignorance and imperfection, now and for ever, and finds eternal rest and everlasting beatitude.

ਕੋਟਿਨ ਭਾਨੁ ਤਦਯੁ ਜੋ ਹੋਇ, ਏਏ ਹੀ ਪੁਨਿ ਚਨ੍ਦ੍ਰ ਲਖੋਇ ।

ਪੁਰੁਖ ਰੋਸੁ ਸਮੁ ਏਕੁ ਨ ਹੋਇ, ਏਸੁ ਪੁਰੁਖੁ ਦਾਦਾਰਾ ਹੈ ॥

If millions of suns rise, and come out as many moons, the brightness of one hair of that Being they cannot equal. Such is the lustre of the Lord.

—*Kabir Sahib.*

In this realm the transcendent music of spiritual bagpipe (Bin—ਬੀਨ) goeth on for ever.

ਹਰਿ ਕੀ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ । ਨਿਤ ਬਾਜੈ ਅਨਹਤ ਬੀਨਾ ॥

Loving devotion to God hath pierced my heart, and ever playeth the “ Anhad ” (transcendent) bagpipe.

—*Adi Granth Sahib.*

ਅਨਹਦੁ ਬੀਨੁ ਬਜਾਯੁਗੋ । ਕੈਰਾਗੀ ਰਾਸੈ ਗਾਯੁਗੋ ॥

Transcendent bagpipe shall I play upon, O devotee ; praise of the Lord shall I sing.

—*Nam Dev Ji.*

ਸ਼ਬਦੁ ਰਸਾਲੁ ਰਸੁ ਨ ਰਸਿ ਰਸਨਾ । ਬੇਣੁ ਰਸਾਲੁ ਵਜਾਇਆ ॥

Sweet Shabad, the melody of which the tongue can utter not, such a bagpipe have I played.

—*Guru Nanak Sahib.*

ਰਹੇ ਨਿਸ਼ ਦਿਨ ਗੁਰਚਰਣ ਲੀਨਾ । ਬਾਸੰਤ ਨਾਨਕ ਬਬਦ ਬੀਨਾ ॥

Day and night devoted to the feet of the Guru doth he remain ; the music of bagpipe doth he hear, O Nanak.

—*Ibid.*

सत्पुरुष चौथे पद वासा । संतन का वहां सदा बिलासा ॥

सो घर दरसाया गुरु पूरे । बीन बजे जहं अचरज तूरे ॥

In that Fourth Realm resideth "Satta-Purush", and in that bliss doth the saint ever abide. That Home was shown to me by the perfect Guru ; wondrous sweet is the music of the bagpipe there.

—*Radha Swami Sahib,*

षोडश भान हंस को रूपा, बीना सत धुन बजै अनूपा ।

हंसा करत चवर सिर भूपा, सत्पुरुष दरबारा है ॥

Of sixteen suns is the radiance of Hans ; wondrous bagpipe soundeth the music of Truth ; over the head of the Lord "Hansas" wave the "Chauri" ; this is the durbar of Satta-Purush.

—*Kabir Sahib.*

The music of that transcendent bagpipe is most charming and captivating, most enchanting and elevating. One who hears it is transported to divine illumination of transcendent Truth and attains to oneness with the Absolute Lord. It was at this stage that Mansur cried out "Anāl Haq" (انا الحق) i. e. "I am God". He had merged his individuality in the supreme Reality of Haq (حق) i. e. Satta-Purush. He was one with

the Most High, but men of his time knew it not. Poor fellows! they put him on the cross.

چون قلم در دست غدارے بود
لا حرم منصور بر دارے بود

“When the pen lieth in the hand of an imposter, of necessity doth Mansur die on the cross”. —*Maulvi Rum.*

And again :—

هر که از دے نه ز دان الحق سر
او بود از جماعت کفار

“Whosoever uttereth not “I am God,” belongeth he to the tribe of unbelievers.” —*Ibid.*

In all ages, mystics of high planes have been persecuted. Instead of deriving benefit from their transcendent spirituality, people foolishly engage themselves in opposing them. These unfortunate men remain blank, but afterwards perhaps they repent when it is too late. During the time of Guru Nanak, for instance, very few people recognised him as a great mystic, but now millions of us worship him. But that cannot open our inner or eyes, give us mystic insight, or take us up into high spiritual planes. For that purpose we want a perfect mystic adept living now in flesh and blood.

Let us not fall into such an error and waste our lives ; let us not disregard great mystics of to-day ; let us recognise them and give them our devotion now, so that they may take us out of the delusion of Maya and land us in our true Home of spiritual transcendence. Most fortunate indeed are those who have been accepted by a living mystic of the Satta-Loka stage ; for they shall also go up there with him.

B. Above Satta-Loka there are there more stages :—

I. Alakh Loka (अलख लोक) is the stage of "Alakh Purush" (अलख पुरुष) where the brightness of one hair of His exceeds that of billions of suns and moons.

आगे अलख लोक है भाई, अलख पुरुष की तह ठकुराई ।

अरबन सूर रोम सम नहीं, ऐसा अलख निहारा है ॥

Next is "Alakh Loka" O brother, ruleth there the Lord Alakh Purush. Billions of suns equal not one hair of His. Such "Alakh" have I seen. —*Kabir Sahib.*

आगे अलख पुरुष दरबारा । देखा जाय सुरत से सारा ॥

Beyond is the durbar of "Alakh Purush", which real essence can be seen by the naked soul alone.

—*Radha Swami Sahib.*

Above it is :—

II. **Agam Loka** (अगम लोक) the stage of "Agam Purush" (अगम पुरुष) where the brightness of one hair of His excels that of trillions of suns and moons.

ता पर अगम महल इक साजा, अगम पुरुष ताहि को राजा ।

खरबन सूर रोम इक लाजा, ऐसा अगम अपारा है ॥

Above that is created one "Agam" Palace ; Agam Purush is the King there. Trillions of Suns are shamed by the brilliance of one hair of His. Such is the limitless Agam.
—*Kabir Sahib.*

तिस पर अगम लोक इक न्यारा । संत सुरत कोई करत बिहारा ॥

Above that is "Agam Loka," a marvellous place, where the soul of a rare saint findeth access.

—*Radha Swami Sahib.*

Above this is :—

III. **Anami** (अनामी) or **Akah** (अकह) the very last and final stage. Here the brightness is so tremendously great that it leaves all description behind.

ता पर अकह लोक है भाई, पुरुष अनामी तहां रहई ।

जो पहुँचा जानेगा वाही, कहन सुनन से न्यारा है ॥

Above that is "Akah Loka" (unutterable realm) O brother ; "Anami Purush" resideth there. Who reacheth there, he alone shall know ; for beyond all words and description is He.
—*Kabir Sahib.*

Guru Nanak Sahib also says :—

ਸੱਤ ਲੋਕ ਕੈ ਉਪਰ ਧਾਵੇ । ਅਲਖ ਅਗਮ ਕੀ ਜਬ ਗਤਿ ਪਾਵੇ ॥
ਤਿਸ ਕੈ ਉਪਰ ਸੰਤਨ ਧਾਮੁ । ਨਾਨਕ ਦਾਸ ਕੀਯਾ ਬਿਸਾਮੁ ॥

Run thou above "Satta Loka," then shalt thou know "Alakh" and "Agam." Above that is the realm of saints, there doth humble Nanak take rest.

—*Guru Nanak Sahib.*

"Anami" means "nameless," and different mystics have denoted this ultimate stage by different terms. Kabir Sahib calls it "Anami" and "Akah" Tulsi Sahib calls it "Swami."

सब की आदि कहूं अब स्वामी ॥

Now talk I of "Swami," the origin of all.

—*Tulsi Sahib.*

Guru Nanak Sahib also calls it "Swami."

ਉਚ ਅਪਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ॥

High, boundless, limitless "Swami."

—*Adi Granth Sahib.*

ਬੇਸ਼ੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ॥

Infinite, eternal "Swami."

—*Ibid.*

But he also names it "Nirala" i.e., "wonderful."

ਤੂੰ ਅਕਾਲ ਪੁਰਖ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ ।

ਤੂੰ ਪੁਰਖ ਅਲੇਖ ਅਗਮ ਨਿਰਾਲਾ ॥

"Akāl Purush" art Thou, "Kālā" is not on Thy head, Thou art "Alakh Purush," "Agam "Purush," and "Nirālā Purush." *Ibid.*

Swami Ji calls it "Radha Swami," *i.e.* Swami or Lord of Radha *i.e.* soul.

तहाँ से दरसे अटल अटारी । अद्भुत राधास्वामी महल सँवारी ॥

सुरत हुई अति कर मगनानी । पुरुष अनामी जाय समानी ॥

From there is visible the eternal Tower ; wondrous indeed is the palace of "Radha Swami." Supremely enchanted, the soul mergeth in that "Anami Purush."

—*Radha Swami Sahib.*

As all these four stages, from "Satta-Lok" to "Anami," are beyond Dissolution, and consist of the ultimate essence of pure Spirituality, we may look upon them as merely four subclasses in the same grand plane,—the plane of the transcendent Absolute—which is the very final truth of Existence and the eternal essence of Being. But it is beyond all words and description ; no imagination or thought can ever reach it. Even the soul or spirit finds access here after a thorough training and purging at lower centres. It is at this stage that all mystery is solved, and all questions answered. Neither is there worry, nor want, nor trouble, nor imperfection. It is in fact wrong even to

talk of it, for it is beyond all relativity and duality. Suffice it to say, that this is the very last plane of creation, and the highest stage of consciousness and realisation, reaching where one becomes identical with the ultimate transcendent Absolute. In fact, we can hardly call it a stage ; it is the Infinite and Eternal Ocean of Reality and Spirituality.

Concluding :—Sometimes people question as to how we know of the existence of these stages. The answer is—by mystic transport and inner transcendent realisation. What mystic transport and insight is, we have already discussed in Volume I, and more of it we are doing now in this Second Volume.

We can know of the existence of these mystic planes, as well as the reach or internal access of a man, in two ways :—

(i) Firstly by going inside and up into subtle planes ourselves with our soul by mystic practices and spiritual trance, and seeing the things with our own inner eyes and thus obtaining first-hand transcendent knowledge. But this method is open to great mystics alone.

(ii) Secondly by reading the writings of mystics of the past and knowing their

message and teachings by a careful and comparative study of their books. This method is open to all ; but we must remember that mystic books, as they are written in technical phraseology, are difficult, practically impossible, to understand without the help of a true contemporary mystic adept.

By both of these methods we come to know the truth of what is given above. However the wonder is that many people believe in the existence of Niranjana Desh and some upto Brahm or Om, but find it hard to believe in the existence of higher spiritual planes. They have not seen Niranjana or Brahm, but believe in them because these are mentioned in Vedas and other religious books. By the same argument they should believe in "Satta-Loka" and other spiritual stages, because they have been mentioned by so many great mystics. Each mystic mentions upto the stage which he himself has reached, and thus those who went upto the highest plane of "Anami" mention it in their writings. We have no reason to disbelieve them. We should not let our prejudice and old bias stand in our way, and keep us from the Truth.

CHAPTER III.

MYSTIC SCHOOLS.

Kinds of Mystic Practices .—There are several kinds of mystic practices, but in the first place we may divide them into two main classes, "Varanatmak" and "Dhunyatmak".

(a) **Varanatmak** (वर्णात्मिक) is that mystic practice in which, for concentrating one's attention within oneself, some holy name is repeated with the tongue or in the mind. It has four forms:—

(i) **Baikhari** (बैखरी) in which a holy name is uttered and repeated with the tongue.

(ii) **Madhama** (मधमा) in which the holy name is repeated in the mind at the "Kanth Chakra" (कण्ठचक्र) i. e. Throat Centre.

(iii) **Paschanti** (पसचन्ती) in which the holy name is repeated in the mind at the "Hridya Chakra" (हृदय चक्र) i. e. Heart Centre.

(iv) **Para** (परा) in which Yogis repeat some holy name in the mind in a subtle form at the "Nabhi Chakra" (नाभी चक्र) i. e. Navel Centre.

But all the four kinds of Varanatmak deal with the repetition of words, which can be written, read and spoken. There is no doubt that by these practices our heart and mind become pure ; and we also attain some supernatural and miraculous power, and experience some sort of internal peace and happiness ; but as all these four stages are below the Third-Eye Focus, which is the seat of the soul in the waking condition, "Varanatmak" does not yield us continuous and lasting bliss. That can be achieved only by the second kind of mystic practice *i. e.* Dhunyatmak.

(b) **Dhunyatmak** (धुन्यात्मक) begins from the Astral plane, above the Third Eye Focus. Its formula is not any word or holy name, but a spiritual transcendent current, which emanates from God and permeates all creation. It cannot be written, read or spoken. When the soul is concentrated in the Third Eye, and turned towards this spiritual current, it is drawn upwards into higher planes as an iron needle is attracted by a magnet ; because in essence this transcendent current is the same as the Supreme Being and our soul or spirit ; and it eventually leads the soul into the highest spiritual plane of Absolute Reality. But before we

go into further details of this mystic practice, we might have a look into other practices as well.

There is a number of mystic practices, giving rise to as many mystic schools. In mysticism the efficiency of a school depends on the inner reach and power of the Adept ; it is the height of spiritual flight of the presiding Master that determines what sort of school his shall be.

In inner enlightenment various mystic methods have different rates of progress ; the speed of spiritual ascent or flight of the soul is not the same in all. Just as a tonga moves faster than a bullock-cart, but a car is faster still, and an aeroplane is the fastest ; similarly the process of spiritual awakening and mystic ascent in some practices is slow, in others it is less slow, and in still others it is quickest.

Moreover these practices lead us to different spiritual stages as their final goal ; the reach of each is different. A bullock-cart cannot cross high and steep mountains, nor can a tonga or a car take us over water. A ship carries us safe across the sea, but it cannot come on land, nor fly in the air. Only an aeroplane would

take us to any part of the globe. Similarly various mystic practices come to a dead-stop at different spiritual planes, for they are not subtle enough to go further up. All this, however, shall be seen as we come to each mystic school. We will take only the important ones, more or less in order of their reach and efficacy.

In the spiritual development of man the following four stages have been recognized by great reformers :—

(a) Shari'at (شریعت) *i. e.*, rules for external mode of religious life.

(b) Tariqat (طریقت) *i. e.*, code of higher spiritual morality and conduct.

(c) M'arfat (معرفت) *i. e.*, nearness to and communion with the Lord.

(d) Haqiqat (حقیقت) *i. e.*, merging in Truth and full realisation of God.

Most religions remain confined, at least in practice, to the first of these, *viz.* "Shari'at"; but some go up to the second *viz.* "Tariqat". The last two stages, *i. e.*, "M'arfat" and "Haqiqat" are reserved for mystic schools, in as much as through mystic practices and inner

enlightenment alone can we have true revelation and spiritual realisation.

(a) **Shari'at** is the lowest rung of the ladder. Of the religious people, the masses remain content with "Shari'at" *i.e.*, they stick to external rites and ceremonies and the special ritual of their sect or creed, which includes keeping of fasts, going on pilgrimages, offering prayers in the set way, giving things and money in charity etc. They read and recite the sacred book of their religion, and do not feel the need of a living teacher, who may awaken their inner transcendent faculty of "Transport".

(b) **Tariqat** is the next step towards fuller growth of the spiritual side of man; and people of finer mental calibre, whom Shari'at alone cannot satisfy and who are interested in the esoteric teachings of Religion, come up to this second stage. For such persons a living guide is necessary. Among the Muslims there are four chief families (خانداں) or sects at this stage, *viz.* (i) Naqshbandi (نقش بندی), (ii) Qadri (قادری), (iii) Sohrawardi (سهروردی) and (iv) Chishti (چشتی).

1. **Firqa-i-Naqsh-Bandiya** (فرقة نقش بندیہ) is a mystic brotherhood, in which a sort of

coloured map of some internal stage is set for concentration before the eyes, and Tassawar (تصوّف) i.e., conception of it is held fast in the mind. As even mere concentration yields some satisfaction and peace of mind, and might lead to an attainment of super-natural power, this school enjoys some prestige ; but because it is nothing more than thus concentrating on a map or chart, the members of this school do not fly up into any high plane, and their labour does not bear much fruit in the way of spiritual realisation.

This method of "Naqshbandi" is about the fullest and deepest of all the four ; but the other three sects, *Qadri*, *Sohrawardi* and *Chishti*, also prescribe certain higher code of ethics and mystic practices like those of Naqsh-Bandis, and more or less on the same lines. In the beginning, a rosary (تسبیح) is recommended for aid in concentration, but later on sometimes it is dispensed with. All the four schools have contemporary spiritual masters of their own, who are called "Khalifas" (خليفة), and who instruct and direct them in their practices and daily life. It is said that all these Khalifas trace their descent from the Holy Prophet.

Although at the stage of "Tariqat" a man's outlook on life is broadened and his mental horizon and sympathies windened, so that he has greater toleration for the views and practices of other cults and creeds, yet he does not altogether go out of the bonds of "Shari'at".

2. **Zikar-i-Qalab** (ذکر قلب).—In advanced stages, "Tariqat" lays a great stress on the development of the Heart (قلب) which has a very comprehensive meaning, beginning with the palpitating piece of flesh in the chest and denoting the "Heart-centre" in the material creation called "Qalab-i-Sanobari" (قلب سدوبری) and going up to the Third-Eye focus behind the two eyes known in Persian as "Nuqta-i-Swaida" (نقطۂ سریدا), or Mehrab (محراب), or "Qalab-i-Munib" (قلب مذیب). In the highest kinds of mystic practices, which are concerned with "M'arfat" and "Haqiqat" only, the place of the heart is considered to be in Trikuti i. e., in Brahm or Om, the top of materio-spiritual creation, where the soul is said to be "absorbed into the Beyond".

हीया त्रिकुटी माहि ॥

Heart is in "Trikuti". —Radha Swami Sahib.

This heart in "Trikuti" is named by Persian mystics as Qalab-i-Salib (قلب صلیب).

Zikar-i-Qalab, also called "*Shughal-i-Ism-i-Zat*" (شغل اسم ذات), is that mystic practice in which by repetition of a holy name the devotee concentrates his attention on the Heart-focus *i. e.*, "*Qalab i-Sanobari*". "*Zikar*" means repetition, and "*Qalab*" means heart, which in Hindi we call Hridaya-Chakra (हृदय चक्र), one of the six centres of subtle matter below the eyes. This practice is very common among a certain class of Muslim Dervishes and Sufis; and if followed patiently and persistently leads to the attainment of supernatural powers and some degree of internal peace and happiness. It however keeps the consciousness of the devotee confined to centres within the material creation.

There is a method prevalent among some of these schools, by which the teacher strikes the hearts of his pupils with his own ideas and feelings (دل پر ضرب لگانا), *i. e.*, he gives certain impulses to the hearts of his disciples by moving his head right and left successively, while the "*Name*" (ورد) is repeated. The object is to impress the heart through these muscular movements with the higher spirituality of the teacher. This practice however has not much mystic value.

3. **Swasa Sohng** (स्वसा सोहं) or **Pas Anfas** (پاس انفاس) is that practice in which the devotee repeats some holy name such as "Sohang" (सोहं) with the inhaling and exhaling of the breath. One Syllable *i. e.*, (so सो) is uttered as the breath is being taken in, and the other *i. e.*, (hang हं) when the breath is being blown out. The mouth is kept closed, and breathing is done only through the nose. Eyes are also kept closed, so that external views may not distract one's attention from internal concentration.

By this method the repetition gradually becomes automatic so-to speak, inner concentration is also attained, and a sort of internal peace is experienced, which some mistake for spiritual bliss, but which in reality is only the happiness of concentration. Moreover this method shares the limitations of all practices of repetition of words, and therefore does not take us above the six centres of material creation.

4. **Zikar-i-Fahmida** (ذکر فہمیدہ) is that practice in which by repetition of a holy name, we concentrate our attention on the tip or root of the nose, and try to go inside into the subtle

plane behind the eyes ; but like other practices of repetition of words, it can take us no further.

There are several other practices of repetition of names or formulæ, such as "*Zikar-i-Aita-ul-Kursi*" (ذکر آیتہ الکرسی), "*Zikar-i-Haddavi*" (ذکر حدادی), "*Zikar-i-Karka Haidri*" (ذکر مکاشفہ), "*Zikar-i-Makashfah*" (ذکر مکاشفہ) and "*Zikar-i-Fana-o-Baq*" (ذکر فنا و بقا), all of which aim at internal concentration.

These practices of Zikar (ذکر) which in Hindi is called "Simran" (सिम्रन), *i.e.* Repetition of a holy name, lead us to experience a sort of mystic rapture technically known as Hal (حال), which opens to us mysteries hidden to the ordinary man and reveals to us visions of heavenly things, which the intellect cannot know. Thus although we get a taste of that true happiness which the senses are unaware of, yet as all such practices keep us below the Third eye-focus, and as the method here is purely "Varanatmak", the internal happiness experienced in these is neither deep, nor constant. It comes like the flashes of lightning between indifferent moments. These practices are our bullock-carts ; they stop within the creation of subtle matter, and do not take us into materio-spiritual or purely spiritual realms.

Moreover if a man is sitting on the sixth storey of a many-storeyed house, and wants to go further up, he need not first come down to begin in his ascent *de novo* ; he can go directly up. If we are sitting in the middle of a high mountain, we need not come down to the foot to begin climbing up. We can save much labour by beginning to ascend directly from the place where we are.

Now, in the waking condition the soul is already in the Third-Eye Focus which is at the top of the six centres of subtle matter *i.e.* Khat Chakar (षट् चक्र). The various methods of repeating holy names (सिम्रन) or (ذِکر) take us only to one of these six centres ; but there is no need of going down into those lower centres, when from our present position we can go up directly into Materio-Spiritual regions and then beyond into purely spiritual realms. Hence the practice of repetition of a holy name is not the final method.

Although such a repetition does not transport the soul into any high plane, yet for the purification of the heart and the collection of the mind as a first step towards mystic realisation, it is not only extremely useful but indeed indispensable. Concentration is essential in

all mysticism, and repetition of a holy name at the Third Eye Focus is the easiest and perhaps the best way of doing this. Thus good as the starting point, it must not be looked upon as the real mystic practice, nor usurp its place.

(c) **M'arfat** (معرفت) is the next stage in the inner spiritual awakening of man ; it leads the devotee inwards and upwards, towards and above the Third-Eye focus ; and the disciple is then known as "Arif" (عارف) *i.e.*, one who has understood Spirituality, and knows the nature and being of God.

(d) **Haqiqat** (حقیقت) is the last stage in which the devotee goes further up and enters pure Spirituality and attains to a complete union with the Supreme Being.

Men in these last two stages *i.e.*, "M'arfat" and "Haqiqat", are not bound by the tenets of "Shari'at". They transcend all such limitations. They are true and great mystics, and the practices by which they attain to high spiritual planes shall be described in their respective places further on.

Regarding the methods of securing access into subtle spheres, either during life-time or after death, four forms of practices have been stated in religious books.

(i) **Dasti** (دستی) *i. e.*, with the Hands, such as telling beads etc., as well as handicrafts and trades; *i. e.*, remembering God and doing one's duty, and performing good and useful actions. This method is made use of in mystic schools like "Karma Yoga" to be described later.

(ii) **Lassani** (لسانی) *i. e.*, with the Tongue, such as reading and recitation of passages from sacred books, offering of prayers, repetition of holy names, uttering good words and preaching etc. This method is used in Jap (जाप), Repetition (ذکر or सिम्रन) and Recitation (पाठ) etc.

(iii) **Samai** (سمعی) *i. e.*, with the Ears, such as listening to good sayings, hymns and revealed writings externally, and also internally to inner sounds and music of subtle planes. This method, in the latter sense, is used in mystic practices like Shughal-i-Nasira (شغل نصیره) and Shughal-i-Saut-i-Sarmadi (شغل صوت سرمدی) or Surat-Shabad Yoga (सुरत शब्द योग) *i. e.*, listening to the inner "Sound-current" or "Anhad Shabad" (अनहद शब्द). These practices shall be described at length later.

(iv) **Basri** (بصری) or **Nazri** (نظری) *i. e.*, with the Eyes, such as gazing on an external object and fixing the sight on one point for a long time, and gradually awakening the internal power of vision called in Hindi "Nirat" (निरत). This method is used in practices such as Shughal-i-Aftabi (شغل آفتابی) Shughal-i-Aina (شغل آئینه) and Shughal i-Nim Khwabi (شغل نیم خوابی) described below; and help is taken from this method also in mystic schools like the highest kind of Mudra (मुद्रा) in the causal plane, and in Surat-Shabad Yoga (सुरत शब्द योग) in purely spiritual Realms where the soul moves upwards by means of "Nirat" or the inner seeing faculty. These higher kinds of practices shall be dealt with later on.

So far we have discussed four mystic schools. The next, *i. e.*,

5. **Shughal-i-Aftabi** (شغل آفتابی) is that practice in which the sight is focussed on the Sun, and gradually trained to gaze on it continuously for a long time. This leads to the concentration of the current of consciousness in the eyes, and helps to awaken the inner power of spiritual vision *i. e.*, "Nirat" (निरत). This practice is generally started in Winter at

the time of Sun-rise ; and only light food, such as rice and milk, is taken.

This method may bring some super natural power *i. e.*, "Siddhi" (सिद्धी) to the devotee, but it keeps him in or behind the eyes, *i. e.*, below the Third-Eye focus.

6. **Shughal-i-Aina** (شغل آئینه) is that practice in which a looking-glass is placed in front of oneself, and the sight is focussed on one's reflection in the mirror, especially on the eyes of the reflected image, and steadily fixed there, along with the mental repetition (ذکر) of a holy name (ورد).

This practice also, like the last one, trains the eyesight and helps to develop inner vision (निरत). It has consequently similar effects and limitations.

7. **Shughal-i-Nim Khwabi** (شغل نیم خوابی) is that practice in which, when going to sleep, the devotee resolves not to sink into torpor, but remain conscious and mentally alert. When sleep overwhelms him, he tries to keep his eyes open by a great effort of will. Gradually by practice a state of semi-consciousness is maintained by him even when he is otherwise asleep.

This method enables him to attain concentration of the current of his consciousness in his eyes, which may open to him the subtle plane behind the eyes, as well as give him certain supernatural powers ; but like the last two schools, it cannot take him above the Third-Eye Centre.

8. **Shughal-i-Miyat** (شغل میات) is that practice in which the devotee lies down flat on the ground with his back downwards and face upwards, and without any pillows or cushions under him. In that posture he tries to concentrate his attention inside behind the eyes by mentally repeating such words as "An al Haq" (انا الحق).

Among the Hindus this practice is known as "Shavasan" (शवासन) and they repeat the words "Sohang" (सोहं) or "Ahang Brahmasmi" (अहं ब्रह्मस्मि). All these words mean that I am the same as Thou art *i. e.* "I am one with God" or "I am God". In this respect this practice slightly resembles the method of modern "Gianis" (ज्ञानी) who try to impress upon themselves, not after inner mystic realisation but by mere intellectual understanding that they are identical with the Supreme Being, and

whose method is discussed in detail further on under "Gian Yoga" (ज्ञान योग).

This method of "Shughal-i-Miyat" is also known as "Shughal-i-Mansuri" (شغل ماصوری) after the name of the great mystic Mansur Hallaj, who might have started with such a practice, but who afterwards followed the method of "Sultan-ul-Azkar" (سلطان الذكار), (described here last of all).

The practice of Shughal-i-Miyat leads to inner concentration and attainment of some supernatural powers, but like other methods of Repetition, it does not take one beyond the Third Eye up into materio-spiritual regions.

9. Shughal-i-Ruhi (شغل روحی) is that practice in which the eyes are closed and the tongue is stuck up back in the mouth to close the cavity, slightly in the manner of "Khechri Mudra" to be described later, with this difference that in the latter the tongue is first elongated and then taken farther back than in this practice. Along with this some holy name is repeated mentally to effect concentration of attention inside. The posture in this method depends on the mystic teacher but generally it is sitting squat on the ground, more or less, like the "Padam Asan" (पदम आसन) of Yogis.

This practice brings some inner bliss, called "Vajad" (وجد) or "Masti" (مستی) consequent upon a sort of merging of the devotee into the divinity or spirituality of the subtle plane behind and above the eyes ; but it cannot take him beyond the lower part of the Astral Plane.

10. Shughal-i-Basat (شغل بساط) is that practice in which the devotee tries to concentrate his attention on "Um-ud-Dimagh" (أم الدماغ) commonly known as "Nukta-i-Swaida" (نقطة سویدا) i. e. the Third-Eye focus, by means of mental repetition of some holy name. First he collects his conscious current in the eyes, and then takes it inside behind and above the eyes, and concentrates on the internal Sun below the Third Eye. Eventually he crosses that Sun and reaches the Third Eye Centre.

That gives him a taste of spiritual bliss and invests him with certain supernatural powers ; but this method, like the last one, cannot take him beyond the lower part of the Astral Plane.

11. Shughal-i-Muqaman Mohmudan-o-Sultanan Nasiran, (شغل مقاماً محموداً و سلطاناً نصیراً) is that practice in which the devotee sits squat on the ground in the posture of "Padam Asan" (पदम आसन), and fixes his gaze first on the tip

of his nose and then takes it inwards. It is known as "Trikuti Dhyān" (त्रिकुटी ध्यान) among the Hindus. Along with this practice of training the sight to get fixed, some holy name is mentally repeated to help concentration.

It is said that this method was much favoured by the holy Prophet of Islam. It is calculated to secure the devotee access into the subtle plane above the eyes and in the region of the Third Eye Focus, and bring him consequent inner bliss and supernatural powers ; but like the last two practices it cannot take him beyond the lower part of the Astral plane.

12. **Karma Yoga** (कर्म योग) is not exactly a method of concentration ; it is rather the belief, of course translated into action, that true salvation can be had through performing right " Karma " or deeds, and doing one's duty ; and not by renouncing the world. This school advocates the performance of actions but without any desire for result or reward. It is essentially a way of living based upon the idea of duty and renunciation of or indifference to the fruit of actions.

Karma Yoga is said to imply the performance of all those good deeds which are

prescribed by the Shastras, such as charity, benevolent actions, kindness to others, spreading of knowledge etc. Sri Krishna says in the Bhagwad Gita that we should not be inactive, but perform right Karma without bothering about its results.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्म फलहेतुर्भूर्मा ते संगो ऽ स्त्व कर्मणि ॥

Thy business is with the action only, never with its fruit ; therefore act not with the desire for fruit, nor be thou to inaction attached. —*Bhagwad Gita II. 47.*

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥

“ Perform thou right action, for action is superior to inaction, and inactive, even the maintenance of thy body would not be possible.” —*Ibid III. 8.*

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पुरुषः ॥

“ Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme.” —*Ibid 19.*

Guru Nanak also says :—

बागु ढल बी ਟਿਛਾ ਨਹੀ ਥਾਂਛੇ ॥

(He) should not desire for any fruit or reward of his actions. —*Adi Granth Sahib.*

ਸੇਵਾ ਕਰਤ ਹੋਏ ਨਿਹਕਾਮੀ । ਤਾਕੇ ਹੋਤ ਪ੍ਰਾਪਤ ਸੁਖਾਮੀ ॥

Whoever doth service without any desire, he findeth the Lord. —*Ibid.*

This is perhaps the highest kind of Karma Yoga ; but it is impossible to achieve it without long training under an adept in a high type of Yoga, which may bring the devotee inner consciousness of transcendent Truths. Therefore at the end Lord Krishna tells Arjuna to become a Yogi.

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवाजुन ॥

The Yogi is greater than the men of action ; therefore become thou a Yogi, O Arjuna ! —*Bhagwad Gita VI. 46.*

Some followers of this School lay a great stress on social service ; but in all its forms, Karma Yoga is an attempt at realisation through action or active life. Thus although it may bring us good reward after death, it cannot give us true transcendent knowledge during life-time. Moreover by doing Karams a man cannot become “ Neh Karmi ” (निष्कर्मी) i. e. Actionless, and go beyond good and evil, beyond morality and relativity into absolute Reality and pure Spirituality. Based on the “ Karma Theory ” of the Hindus, this practice can hardly take him beyond the Astral plane.

13. Upasana Yoga (उपासना योग) means the method of worship. It has two forms :—

(i) "**The crude one** is to worship a material idol or image of one's deity externally with one's physical body ; but

(ii) **The Refined** and advanced way is inner mental worship. First of all by constant practice, the image of one's deity is brought inside into the mind ; and a mental conception of it made to stay there. Then the devotee deals with this mental picture, and engages himself in the worship and adoration of that form. He makes that deity bathed, put on proper dress, etc. and then prostrates himself before it, and so on, to perform his worship, of course all this in his mind *i. e.* mentally with his ideas only, and not physically. This is called "**Mansik Puja**" (मानसिक पूजा) and **Dhyana** (ध्यान) *i. e.*, mental worship and contemplation of the form of one's Deity.

This mental picture, however, is only a subjective idea of ours, and therefore this method, although useful for concentration, may not give us knowledge of objective Truth ; at any rate it cannot take us above the Astral plane into the causal or beyond into absolute Reality or true Spirituality.

Moreover, regarding external worship of an idol or image, if one thinks over

the matter, it is easy to understand that the worship of a material idol of our own making cannot give us inner light. We have five "tattwas" (तत्त्व), and the idol has only one. Naturally if we worship it we shall be degraded from our present position. We are conscious beings, and the idol is after all inert, dead matter. How can it take us up into inner subtle regions ?

Some people try to contemplate and meditate on the formless, " Unseen and Infinite"; but concentration is hard to achieve by this method. How can one collect one's mind on a point by thinking of the All-pervading Infinite, expanded and diffused and spread all over ? Moreover the final stage which one may reach, may be after death, by such a method is not above the Astral plane.

Regarding concentration on an inner mental image or picture of a saint or incarnation of old times, whom we have never met, it should not be forgotten that it is only a reflection of our own mind, and as we have already pointed out, subjective. Those saints and mystics of the past may have been very great in their own days, but now they are no longer in their

material bodies, and not working on the physical plane. They have gone to their high spiritual stages, and rest there in peace. In our meditation on them now, it is not they who come, but only a mental picture of our own mind. Faith in great masters of the past cannot bring us inner light and spiritual realisation ; for that we need a living personality, a mystic adept living now in flesh and blood.

पिछलौ की जो धारें टेका । जिन को कभी आंख नहिं देखा ॥

.....

कोई शिव और कोई विष्णु की । कोई राम और कोई कृष्ण की ॥

.....

क्या दादू क्या नानक पंथी । क्या कबीर क्या पलटू संती ॥

.....

सब मिल करते पिछली टेका । बक्तगुरु का खोज न नेका ॥

.....

बक्त गुरु जब लग नहिं मिलई । अनुरागी का काज न सरई ॥

Who put their faith in mystics of the past whom they have never seen with their eyes :.....some in Shiva, some in Vishnu, some in Rama, some in KrishnaEven the so called followers of Dadu, Nanak, Kabir and Paltu, all depend on mystics of the past, and

make no effort to seek the mystic adept of the preset timeSo long as he findeth not the mystic adept of his own time, the true seeker doth not attain his object.

—*Radha Swami Sahib.*

14. **Lai Yoga** (लय योग) is that mystic practice in which one tries to get absorbed (लय हो जाना) in the inner light (or sound) behind the eyes and sometimes above the Third Eye, and thus by casting off one's selfishness or egoism, have a taste of true transcendent bliss.

First of all the devotee tries to collect all his conscious current within himself by means of inner repetition of some holy name, and then withdraws all his mental powers inside into their source *i.e.* "Antash Karn" (अन्तः कर्ण). Thus he makes an attempt to stop all ideas arising in his mind, and confine the thought current within the "Antash Karn." Then with eyes closed and consciousness thus withdrawn inwards, he tries to merge his identity into the inner light (or sound) of the earlier stages of the Astral Plane.

The method of "Lai Yoga" gives the devotee a taste of internal spiritual bliss, and some subtle supernatural powers; but he

cannot take him above the Astral plane *i.e.* the first stage of materio-spiritual creation *viz.* "Niranjan Desh;" because his aim in this practice is to get merged or absorbed in the radiant effulgence, or sometimes the transcendent music of that plane. For going further up some other method has to be adopted.

15. In "Raj Yoga" (राज योग) as a rule we start by means of Repetition of a name (सिम्रन) to effect an entry into the sixth centre of subtle matter called Dodal Kanwal (दोदल कंवल) which is just behind the eyes but below the Third Eye Focus. Help is here taken from one's intellectual grasp of the theory of this school, and consequent sharpened power of discernment.

In this practice, there are various factors, such as Vairag (वैराग) *i.e.* the feeling of non-attachment and indifference to the material world ; and Vivek (विवेक) the power of discrimination (of distinguishing between real and unreal, good and evil etc.), which help us in performing the practice properly and successfully, and in taking us further up in the Astral Plane.

This Yoga is said to have been practised in olden times by several Rajas and kings, who

trained their minds and got inner light without neglecting their work of government and kingship. Raja Janak, whom Sukh Dev Swami adopted as his Guru, is a notable example, who by developing and strengthening the power of "Vivek" (विवेक) by this Yoga, could remain a Mahatama and spiritual man while fully discharging his worldly duties. He was in the world but not of it. He not only uplifted himself but saved other people too. Guru Nanak Sahib says of him.

ਧੰਨ ਧੰਨ ਰਾਜਾ ਜਨਕ ਹੈ, ਜਿਨ ਸਿਮ੍ਰਨ ਕੀਓ ਬਿਬੇਕ ।

ਆਧ ਘੜੀ ਕੇ ਸਿਮਰਤੇ, ਪਾਪੀ ਤਰੇ ਅਨੇਕ ॥

Great is king Janak who did Repetition with "Discrimination" and by half an hour's repetition, saved many sinners.
—*Guru Nanak Sahib.*

This Yoga, however, does not lay sufficient stress on love and devotion, which are so essential for mystic realisation. Moreover by itself it cannot take us beyond the First stage of Materio-Spiritual creation. A few members of this school when they had traversed the astral plane, adopted Gian Yoga (described further on), which is a sort of finer development of Raj Yoga, for gaining access into the causal world of Brahm or Om.

Some people like Swami Vivekananda give the name of Raj Yoga to Ashtang Yoga (अष्टांग योग), which shall be dealt with later on with "Pranayam."

16. **Tapasya** (तपस्या) consists in training the mind by persistence and perseverance, but sometimes they reach the degree of obstinacy or stubbornness. The practices of this kind involve some sort of cruelty or torture to the body. In these, along with the repetition of a holy name, either an arm is held up in the air and kept in that position till it becomes practically lifeless and dry, or the body is kept in cold water for a long time, or fire is burnt all round oneself in the hot weather, or some other similar hardship is undergone.

By thus tormenting the body, the practiser hopes to achieve a victory of the spirit over the flesh. Although by such rigorous and unreasonable practices, his will power may be strengthened and some sort of training given to his mind, yet the great sacrifice made and the strenuous effort put in are altogether out of proportion to the little fruit that he reaps. It is like a mountain labouring to produce a mouse.

Tapasya is a good action, and brings good reward after death. In the "Puranas" and other religious books stories are given how "Indra" (the King of "Swarga") feared losing his throne and felt his seat shaking due to the great Tapasya of a certain "Rishi;" and how as a preventive measure he sent down heavenly damsels to tempt that Rishi and make him a victim to sensual pleasures.

Thus Tapasya may take a man after death to Swaraga etc. in the Astral Plane, and give him enjoyment of that place for a certain period ; but it cannot give him true knowledge of Reality, nor take him up into planes of pure Spirituality, beyond good and evil, and beyond all actions and desires.

17. **Hath Yoga** (हठ योग) too lays a great emphasis on the body.

(a) There are *six chief factors* in it :—

(i) **Neti Karma** (नेती कर्म). Neti is a small greased cotton cord. By putting an end of it through one nasal hole and taking it out from the other, and moving the cord up and down the inside of the nose is cleaned. This also helps to clean the inside of ears, eyes, mouth and teeth.

(ii) **Dhoti Karma** (धोती कर्म). Dhoti is a long strip of cloth about three inches wide, which is first soaked in water and then taken through the mouth into the upper part of the stomach. (One end of this strip is, of course, kept outside). It is revolved there to clean that part of the stomach, and then pulled out from the mouth and washed. This process is repeated till the inner cleaning is complete.

(iii) **"Wasti Karma"** (वस्ती कर्म). It is the method of drawing up a quantity of water through the rectum inside, keeping it there for a short while, and then expelling it forcibly in order to clean the lower part of the intestines and bowels. It is like the modern "enema" of the physicians.

(iv) **"Kunjar Karma"** (कुंजर कर्म) or **"Gaj Karma"** (गज कर्म). It is to drink water to one's full capacity, and then to throw it out. This prevents bodily disease.

(v) **Neoli Karma** (न्योली कर्म). First the practiser should sit in the posture of Padam Asan (described under Ashtang Yoga) and make sure that the back is vertically upright. Then he should draw the abdomen in and move it right and left. This removes all wind from the stomach etc., and cleans the inside.

(vi) “**Trotak Karma**” (त्रोटक कर्म).

This is to keep the eyes open and make them steady and fixed by gazing at the tip of the nose, and then to take the sight to the root of the nose, and finally turn it inwards. This practice gives one a training to have good inner conception of any object or person, and also to take the faculty of vision inside into subtle planes ; it develops his “Nirat” (निरत).

In addition to these six major factors, there are *four minor ones* :

- A. **Kapal Bhanti** (कपाल भांती).
- B. **Dhaunkani** (धौक'नी).
- C. **Baghi** (बाघी) and
- D. **Shankh Pishal** (शंख पिशाल).

But these are not so important.

(b) **Bandh** (बंध). There are four “Bandhs” *i. e.*, internal locks in Hath Yoga *i. e.*,

- (i) “**Maha Bandh**” (महा बंध).
- (ii) “**Mul Bandh**” (मूल बंध).
- (iii) “**Jalandhar Bandh**” (जलंधर बंध).
- (iv) “**Udian Bandh**” (उडियान बंध).

Out of these "Mul Bandh" is considered important. These are practised to control inner bodily powers, and be able to regulate the working of inner organs.

(c) **Asan** (आसन).

There are eighty-four Asanas (आसन) *i. e.*, postures in Yoga, but the most important are two :

(i) **"Sidh Asan"** (सिद्ध आसन), and

(ii) **"Padam Asan"** (पदम आसन).

These shall be described under the heading of "Asan" in the mystic practice of "Ashtanga Yoga".

The practising of these postures is not easy; but the austere course of physical discipline in Hath Yoga, though useful in preventing disease of the body and clarifying the mental vision, cannot be relied upon for controlling the mind. Moreover the course is long, tedious and difficult, (if not dangerous), and every one is not fit to go through it successfully. Surely it is not suitable for the householder (गृहस्थी). In fact, it is a sort of preparatory course for Pranayam.

Most of the so-called Hath Yogis of to-day, however, confine themselves to spectacular

gymnastics, sometimes involving irrational physical torture. Moreover the ultimate goal of this school even for genuine Hath Yogis is not very high; this yoga cannot take us beyond the Astral Plane.

18. **Pranayam** (प्राणायाम) or **Habas-i-dam** (حبس دم) and **Ashtang Yoga** (अष्टांग योग).

As many people now-a-days take it to be, Pranayam is not merely holding of the breath. That is the first step and a necessary concomitant of the real practice which culminates in the union of the devotee with that point in the astral plane *i.e.* Chidakash (चिदाकाश) where the subtle essence of breath is, and wherefrom all kinds and forms of air originate.

Muslim mystics call this practice of controlling the breath as "Habas-i-dam" (حبس دم). There are certain preliminaries to this method, such as (a) "Dhoti" (धोती), (b) "Neti" (नेती), and (c) "Wasti" (बस्ती), which have already been described under Hatha Yoga.

Generally Pranayam is performed sitting in the posture of "Padam Asan" (पदम आसन) (described further on). There are three parts of this practice.

(i) **"Purak"** (पूरक) *i.e.*, slowly filling the breath in the lungs, or inhaling.

(ii) **"Kumbhak"** (कुम्भक) *i.e.*, keeping or holding the breath in the lungs.

(iii) **"Rechak"** (रेचक) *i.e.*, slowly exhaling the breath out of the lungs.

There are eight kinds of Purak, eight of Kumbhak, and eight of Rechak. The relative duration of each of these called 'Matra' (मात्रा) is regulated, their ratio or proportion being—

"Purak"—2 units of time.

"Kumbhak"—8 units of time.

"Rechak"—4 units of time.

Gradually the period is increased to 16, 64, and 32 respectively ; and in the advanced stages of this practice, the period of kumbhak *i.e.*, keeping the breath within the lungs is still further increased till one can hold it there and remain in trance or Samadhi (समाधी) for practically any length of time.

Along with this, the mind is concentrated within first at the Ganesh Centre, called "Guda" or "Mula chakra", by means of repetition of the holy name corresponding to that centre.

धोती नेती बस्ती पाओ । आसन पदम जुगत से लाओ ।

कुम्भक कर रेचक करवाओ । पहले मूल सुधार कारज हो सारा है ॥

Perform thou "Dhoti", "Neti" and "Wasti", sit thou properly in the "Padam Asan", do thou "Kumbhak" and Rechak, thus to realise thine object, concentrate thou first on the "Mula chakra".
—*Kabir Sahib*.

After controlling this Ganesh centre, the practiser comes up to Indri Chakra (इन्द्री चक्र) and then further up till he crosses all the six focuses of material creation. Ultimately the mind is taken with the breath or Pranas (प्राण) through the Sushamna vein (सुषमना नाड़ी) upto chidakash, (चिदाकाश) in the Astral plane (सूक्ष्म जगत) *i. e.*, the first stage of Materio-spiritual creation.

In fact Pranayam is only a factor, although the most important one, of *Ashtang yoga*, which is a comprehensive scheme of Yoga. As the name implies it has eight factors :—

(a) "*Yam*" (यम) *i. e.* mental attitude and conduct. It has ten points in it :—

(i) Non-injuring any one (अहिंसा).

(ii) Truthfulness (सत्य).

(iii) Non-covetousness (असते).

(iv) Chastity (ब्रह्मचर्य).

(v) Forbearance (दम).

- (vi) Patience (धीरज).
- (vii) Kindness (दया).
- (viii) Humility (कोमलता).
- (ix) Taking " satvik " (सात्विक) food (i. e., that which tends to produce virtue).
- (x) Cleanliness (शौच).

(b) "*Niyam*" (नियम) i. e., Chief Principles of Life. This also has ten rules :—

- (i) Control of Passions (इन्द्र वश).
- (ii) Contentment (संतोष).
- (iii) Faith (आस्तिकता).
- (iv) Charity (दान).
- (v) Praying to God (ईश्वर आराधना).
- (vi) Listening to good things only (श्रवन).
- (vii) Feeling of shame for one's faults (लज्जा).
- (viii) Firmness in good deeds (दृढ़ता).
- (ix) Recitation (जाप).
- (x) Sacrifice, especially of one's desires (त्याग).

(c) "*Asan*" (आसन) i. e. Posture of the body. There are in all 84 lacs of Asans, out of which 84 have been selected. From among these as already pointed out under Hath Yoga, two are important, and used for spiritual enlightenment i. e. "Padam Asan" and "Sidh Asan". Others are useful for keeping the body healthy.

(i) *Padam Asan* (पदम आसन) means sitting squat on a firm ground with the right foot on the left thigh and the left foot on the right thigh, with the arms crossed round the back, the right hand holding the thumb of the left foot and the left hand that of the right foot, the body in that posture being kept vertically straight and tight.

(ii) *Sidh Asan* (सिद्ध आसन) means sitting in such a posture that the left foot comes under the rectum and the right on the organ of reproduction, and the back is kept vertically upright.

(d) *Pranayam* (प्राणायाम) i. e. Control of breath. There are 84 kinds of air in the body but ten are chief, out of which two i. e. Pran (प्राण) and Apan (अपान), [which shall be described under Mudra Yoga], are very important. Of these two, Pran i. e. the breath that goes into the lungs is the most important.

There are 72864 veins in our body, the root of all being in the naval. Out of these ten are chief, five on the right side and five on the left. Of these again, three are very important, viz.

(i) "*Ira*" (इडा) on the left,

(ii) "*Pingala*" (पिंगला) on the right, and

(iii) "*Sushamna*" (सुषमना) in the middle.

The most important is *Sushamna*, through which the passage of the soul lies. The process of *Pranayam* has already been described above.

(e) "*Pratyahar*" (प्रत्याहार) i. e., stopping one's senses from going towards any sensual pleasure ; and if they are carried away by the temptation, then to bring them back from there, and concentrate one's mind inside. Just as a tortoise, when it is frightened or exposed to danger, withdraws its legs etc. within its shell ; similarly the withdrawing of our senses from external sensual objects, which attract them, into their inner source in the mind is called "*Pratyahar*."

There are five senses in man, each with a faculty and temptation of its own.

(i) *Eyes* see, and like to behold beautiful objects.

(ii) *Ears* hear, and like to listen to sweet songs.

(iii) *The nose* smells, and likes to scent fragrant things.

(iv) *The tongue* tastes, and likes to eat delicious dishes.

(v) *The hands* and the whole skin give us the sensation of touch or contact, and like to feel soft and smooth surfaces.

By Pranayam the Pranas are stopped and controlled. Now senses get power from Pranas. Therefore when Pranas are stopyed or withdrawn, senses are automatically stopped or controlled. This is the completion of "Pratyahar".

(f) "*Dharna*" (धारना) i. e., stopping the Pranas at a certain centre for a certain period and bringing the material Tattwa (तत्त्व) or "Element" there under control. For instance—

(i) if Pranas are held in Guda Chakra for two hours or so, then the "Earth Element" shall be conquered. This dharna is called "*Thaman*" (थमन).

"Similarly we have other Dharnas viz.,

(ii) *Drawan* (द्रावन),

(iii) *Dehni* (दहनी),

(iv) *Bhramani* (भ्रावनी) and

(v) *Shankhani* (शंखनी).

By means of these, other "Tattwas" in higher centres in the Material plane are brought under control.

(g) "*Dhyan* (ध्यान) *i.e.*, contemplation of the Lord. It is of four kinds :—

(i) *Padasth Dhyan* (पदस्थ ध्यान) *i. e.*, contemplating the holy feet of the Lord in one's mind.

((ii) *Pindasth Dhyan* (पिंडस्थ ध्यान) *i.e.*, contemplating the Lord by the whole body *i. e.*, by passing through all the six centres of material creation.

(iii) *Rupasth Dhyan* (रूपस्थ ध्यान) *i. e.*, contemplating the form of the Lord in the astral world above the six "chakras" of "Pinda."

(iv) *Rupatit Dhyan* (रूपातीत ध्यान) *i.e.*, contemplating the Lord in "Sunna" (सुन्न) *i. e.*, "Set Sunna", high up in the Astral Plane, where all the lower forms are transcended, and the devotee attains "Sayujya Mukti" (सायुज्य मुक्ती) *i. e.*, salvation in union. This the highest kind of Dhyan.

(h) "*Samadhi*" (समाधी) *i. e.*, spiritual trance in which one goes beyond "Gian" and "Dhyan" (*i. e.*, knowledge and contemplation), and is absorbed in bliss. The contemplation and the contemplated become one. There are three kinds of Samadhi :—

(i) *Bhakti Samadhi* (भक्ति समाधी) *i. e.*, by controlling all the senses, the devotee contemplates the lotus feet of the Lord. When he is identified with the Lord in his contemplation, then his Samadhi is complete.

(ii) *Yoga Samadhi* (योग समाधी) *i. e.*, by crossing the six "chakras" of the body by Pranayam the devotee contemplates the Lord in "Sunna" in the Astral Plane. When in contemplation the devotee forgets himself altogether, then it is "Yoga Samadhi".

(iii) *Gyan Samadhi* (ज्ञान समाधी). So long as one knows of diversity and manyness, so long as by thinking he knows himself different from others, the contemplation is imperfect; but when forgetting the difference of "I" and "You", one naturally falls in to a trance of spiritual knowledge, then it is Gyan Samadhi.

When he transcends the difference of the knower, the known, and the knowing, then it is *Vigyan Samadhi* (विज्ञान समाधी).

A certain class of Muslim mystics adopt this method of "Habas-i-Dam" (حبس دم) accompanied with concentration on Tisra Til (तीसरा तिल) *i. e.*, Third-Eye focus, and call it by the name of "Shughal-i-Barzakh-i-

Kaniz" (شغل برزخ کنیز). It is said that this practice was followed by Hazrat Bu Ali Qalandar. It has further three sub-divisions into the details of which we need not go here.

One of the most important facts about Yoga (योग) is that it cannot be performed without the help and guidance of a competent contemporary teacher ; one cannot do it merely by the study of books.

पोथी माहीं देखि करि, करे जो कोई योग ।

तन छीजै सिधि न भवै, देही आवै रोग ॥

If by reading in books doth one perform yoga, his body shall decay and get diseased, but " Sidhi " (सिधि) or success he shall not attain. —Swami Charan Das.

A competent and efficient teacher of this Yoga is rare now-a-days. Moreover the final stage of this school, though above the six centres of subtle matter, is not very high in the Materio-Spiritual regions. The organ of ascent in this practice is the subtle Pranas (प्राण) which get absorbed in "Chidakash" (चिदाकाश) in the Astral plane, and can go no further. When they stop and get merged there, how can the soul go higher up when it goes riding on them, so to speak? Hence the last stage for this Yoga is Niranjana Desh i. e. first plane

of Materio-Spiritual creation. It cannot take us into or even near the Purely Spiritual realms.

Besides, "Pranayam" is a very difficult and risky method. Not only, as already stated, are perfect adepts of this practice extremely rare these days, but even the precautions essential to this kind of Yoga are indeed hard to observe. One has to be extra careful about the quality as well as the quantity of the food he takes; for even a slight deviation from the fixed rule may be attended with very unpleasant consequences. Moreover, the strain of holding the breath for a long time involves great risk to the lungs. In attempting it, several persons have impaired their lungs, and in some cases it has proved fatal. It is thus not a safe practice at all, and certainly not one for the householder (गृहस्थी).

Hindu Rishis of old times had very strong physiques, and lived in jungles. They had no household duties to perform, and no cares or worries of the world to bother them. They could devote all their time and energy to this practice, and still the fruit they reaped was much too inadequate for the hardship they bore and the pain they suffered; for by Pranayam,

as pointed out above, they could not go above the Astral plane. For men of to-day, whose bodies are weak and frail, Pranayam is not only unsuitable as a mystic practice, but may prove positively harmful. And there are other practices safer and more efficacious. Pranayam was in fact meant for other Yugas (युग) *i.e.*, cycles of Time, when the age of man was much more than 100 years, not for "Kali-Yuga" (कलि युग) when the span of his life is hardly 60 or so, and his strength and energy very much reduced.

CHAPTER IV

MYSTIC SCHOOLS (*Concluded*).

19. Shughal-i-Nasira (شغل نصیرہ) In this practice the devotee first begins by steadying his gaze on the tip of his nose or so. Afterwards he shifts the focus of his eyes to the root of the nose, and then withdraws his attention inwards into the Astral plane. This is like "Trotak Karma" (त्रोटक कर्म) of Hath Yoga described already and "Chachri Mudra" (चाचरी मुद्रा) of Yogis, discussed later under Mudra Yoga.

After this, when the conscious current of his soul and mind is concentrated and collected inside at the threshold of the Astral plane, the practicer of "Shughal-i-Nasira" listens to the sound coming from above. However he does not discriminate between different sounds, but listens to "Ghor Shabad" (घोर शब्द) *i. e.* undifferentiated sound. Thus by constant practice the devotee finds access into "Niranjan-Desh" *i. e.* the first stage of materio-spiritual creation, and listens to the ten kinds of music there ; *viz.* the whistling sound of birds in single tones and doublets, bells, conch, lute,

cymbals, flute, drum, big drums and thunder of clouds ; and gets absorbed in them. Thus he does not go further up beyond the astral plane.

This music of ten kinds of the first materio-spiritual stage is mentioned in "*Hans Nad Upnishad*" thus :—

नादो दशविधो जायते । चिणीति प्रथमः । चिचिणीति द्वितीयः ।
घण्टानादस्तृतीयः । शङ्खनादश्चतुर्थः । पद्मस्तन्त्रीनादः । षष्ठस्तालनादः ।
सप्तमो वेणुनादः । अष्टमो मृदङ्गनादः । नवमो भेरीनादः । दशगो
मेघनादः ॥

"Nád" (Music) is of ten kinds. The first is "Chini" (like the sound of that word); the second is "chini-chini;" the third is the sound of bell; the fourth of conch; the fifth of "Tantri" (lute); the sixth is the sound of "Tala" (cymbals); the seventh of flute; the eighth of "Mridanga" (double drum); the ninth of "Bheri" (drum); and the tenth of clouds (i.e., thunder)

—*Hansopnishad*.

Swami Charan Das gives these sounds as follows :—

दल हजार को कमल है, नभ मण्डल में बास ।
जाप सहस्र जहाँ जपै, तेज पुञ्ज परकास ॥
योग युक्ति कर खोजि ले, सुरत निरत कर चीन ।
दश प्रकार अनहद बजै, होय जहाँ लवलीन ॥

एक भंवर गुंजार सी, दूजै धुंधुरु होय ।
 तीजे शब्द जु शंख का, चौथे घण्टा सोय ॥
 चौथे घण्टा सोय, पांचवें ताल जु बाजै ।
 छठे सु मुरली नाद, सातवें मेरि जु गाजै ॥
 अठवें शब्द मृदंग का, नाद नफीरी नोय ।
 दशवें गरजनि सिंह सी, चरणदास सुनि लोय ॥
 दश प्रकार अनहद धुरै, जित योगी होय लीन ।
 इन्दी थकि मनुआ थकै, चरणदास कहि दीन ॥

In the heavens is a thousand-petaled lotus, where recitation is a thousand times performed, and where manifesteth the powerful, radiant light. Seek it thou by the method of Yoga and behold it with the eye of thy soul. Soundeth there ten kinds of Anhad, where mergeth thy being. First is like the humming of bees, second the tinkling of small bells, third the sound of conch, fourth of a big bell ; of a big bell is the fourth, of "Tala" (cymbals) the fifth, sixth of flute, seventh resoundeth the "Bher" (drum), eighth "Mridang" (double drum), nineth the sound of "Nafiri" (trumpet), and tenth is like the roaring of a lion ; listen thou, O Charan Das. Ten kinds of Anhad soundeth, where Yogis get absorbed ; senses stop and the mind stops, saith Charan Das)-

—*Swami Charan Das.*

There is a slight variation in the two descriptions of the ten kinds of Anhad Shabad of the first stage of materio-spiritual creation, (Astral plane), one given by Hans Nad Upnishad and the other by Swami Charan

Das, but this need not worry us. In the first place, the two accounts agree in salient points. Secondly these sounds are not given in any fixed order. And lastly, (and this is the most important factor), it is not necessary that every one should hear all these sounds and in the same order. It depends on the degree of purity and cleanliness of the mind of each individual as to which sound he will hear first, and in which order he will hear the others.

The degree of cleanliness of mind is not the same in all ; and the way and order in which these sounds are heard is determined by the relative inner purity of each individual. But all mystics of this school count ten kinds of music on the Astral plane, *i.e.*, the first stage in the materio-spiritual creation, where they merge their being, and which is thus for them the final stage.

20. **Mudra Yoga** (मुद्रा योग). This practice has five parts *i.e.* there are five Mudras.

(a) **Khechri Mudra** (केचरी मुद्रा). In this Mudra, first the tongue is cleaned with water, and then honey etc. is rubbed under it. Afterwards by holding the tongue with the left hand, the vein connecting the tongue with the lower part of the mouth is gradually scratched.

with a sharp instrument such as a knife, so that the vein may gently be cut off and the tongue be free to be turned upwards and inwards. Then by rubbing it with almond oil etc. and repeatedly pulling it out with the hand, the tongue is made long enough to allow its tip, when turned inwards, to reach the cavity of the throat and cover it.

This generally takes about six months. When by constant practice this is achieved, then the devotee washes the cavity of the throat, and by turning the tongue inwards, fixes its tip on the cavity and blocs it, so that the nectar which may drop from the head (*i. e.*, brain) during practices like Pranayam may fall on the tongue and be tasted by the man to give him happiness and bliss. This is the most important Mudra ; its place is in the mouth.

(b) Bhuchari Mudra (भूचरी मुद्रा). The place of this Mudra is in the nose. There are two chief kinds of “Prana-air” (प्राण वायु) in the body :—

(i) The breath that goes into the lungs through the mouth and nose, and is then exhaled out, which is called *Prana* (प्राण), and

(ii) The wind that passes out of the rectum, which is called *Apan* (अपान).

By this Mudra the second kind *i.e.* "Apan" is brought up and mixed with "Pran", the first kind. The devotee sits in "Sidh Asan" and closes the opening at the rectum with the heel of one of his feet. Then by controlling "Apan" air, he gradually brings it up and turns it into "Pran." The good of doing this is that when "air" or Pran is thus controlled, the mind, which is ever shaking, becomes steady and collected. This Mudra gives the devotee some internal happiness and helps him in any further higher mystic practice.

(c) **Chachri Mudra** (चाचरी मुद्रा). The place of this Mudra is in the eyes, which are by constant practice trained to keep open and gaze fixedly at a point about four to six inches in front.

अंगुल चार नासिका आगे । चित्त अस्थिर कर देखन लागे ॥

Fixing the eyes at four fingers' length in front of the nose, he should gaze with a concentrated mind.

—*Sawami Charan Das.*

Then the focus of the sight is shifted to the tip of the nose, and then turned inwards into subtle planes. It is like "Trotak Karma"

of Hatha Yoga. At that time the eyes of the devotee shall be automatically closed and he shall behold the inner sky, sun and moon and find access into the astral world. This Mudra shall thus yield him inner happiness and peace.

(d) **Agochari Mudra** (अगोचरी मुद्रा). The place of this mudra is in the ears. By this the hearing power and the knowing power are united, so that by turning them inside and listening to the internal sound, the mind and senses might become steady, and yield true peace, bliss and knowledge.

(e) **Unmani Mudra** (उनमनी मुद्रा). The place of this mudra is in the Tenth Door or Third Eye, which is the seat of the soul in the waking condition, midway between the two eyes and inwards. That is the window opening into the astral plane. By entering that window, the devotee attains to "*Sidh Samadhi*" (सिद्ध समाधी), during which all worry and fear disappear, and the soul feels the bliss of union with the Divine Spirit on the Astral plane.

There is a *higher and subtler Mudra*, sort of an extension of Unmani Mudra, which has adopted by some Hindu Rishis of old for

going from the Astral Plane (सूक्ष्म जगत) to the next higher stage *i.e.* Casual Creation (कारण लोक). In this sense, Mudra is a technical name for the spiritual light-rays, which coming down from Brahm or Om fall on " Chidakash " (चिदाकाश) in the Astral Plane of Niranjana. Having reached " Chidakash " by Pranayama etc. those Rishis wanted to go further up. Seeing these light-rays coming from above, they concentrated their soul on these and riding on them, so to speak secured access into the higher stage *i.e.* Brahm Loka (ब्रह्म लोक), wherefrom these light-rays emanate. Although the current and flow of these rays is downwards, yet the soul can ascend upwards by riding on them, just as fish can go up riding on a current of falling water.

But even this very fine Mudra cannot take us above the top of Material-Spiritual Creation *i.e.* Brahm or Om beyond into the Purely Spiritual Realms, where alone we have absolute Reality, and attainment of true Salvation.

21. Gian Yoga (ज्ञान योग) and Vedant (वेदांत).

This school believes in securing salvation and access into higher spiritual planes through

Gian (ज्ञान) i.e., knowledge. Its followers try to stamp deeply and firmly the great mystic truths, such as about the nature of the spirit or soul and its oneness with God, on their minds, by dwelling continuously and constantly on them. When Lord Krishna tries to impart "Gian" to Arjuna, he explains :—

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

"Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be hereafter."

—*Bhagwad Gita*, II-12.

ये एनं वेत्ति हन्तारं पश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

He who thinks he kills, and he who thinks he is killed, ignorant are both of them ; for neither doth he kill, nor is he killed.

—*Ibid.* II. 19.

About the soul he further says :—

न जायते म्रियते वा कदाचिन्नाय भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पराणो न हन्यते हन्यमाने ॥

Never is it born, nor doth it die ; nor is it such that being once, it may not be again. Everlasting and eternal, even with the destruction of the body, it doth not die.

—*Ibid.* II. 20.

ननं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

“ Weapons cleave him not,¹ nor fire burneth him, nor waters wet him, nor wind drieth him away.”

—*Ibid.* II. 23.

Vedanta (वेदांत) is the essence of Gian Yoga. It is of two kinds :—(a) “ Prachin ” *i. e.* Old, and (b) “ Navin ”, *i. e.* New.

(a) The “ Prachin ” (प्राचीन) *i. e.* Old **Vedantist** by the practice of Ashtang Yoga, *i. e.* Pranayam, and subtle Unmani Mudra reached the stage of Brahm or Om, and identified himself with Brahm. After this realisation he could truly say, “ I am Brahm ”, (अहं ब्रह्मस्मि). Such was for instance Rishi Bias ; he had merged himself in and attained to the transcendent knowledge of oneness with Brahm. But before this internal realisation, he had undergone the training of Yoga in all its aspects, and passed through its earlier stages.

(b) The “ Navin ” (नवीन) *i. e.*, New **Vedantist** does not take the trouble of doing any practice or getting any training in Yoga ; but merely by reading the accounts of old Vedantists begins to say—“ I am God ”. If a prisoner, before he is set at liberty, begins to say—“ I am a king ”, that saying cannot

make him a king. He should adopt that method which may liberate him and make him a true king. Similarly the modern Vedantists should adopt some proper mystic practice so that they may really be freed from the bondage of Maya etc., and realise their oneness with God.

बिना योग ज्ञानी नहीं होई । जनम मरन से छूटे न कोई ॥

Without Yoga no one can be a Giani, and none can go out of birth and death. —*Radha Swami Sahib.*

यह करनी का मेद है, नहीं बुद्ध बिचार ।

बुद्ध छोड़ करनी करो, तो पावो कुछ सार ॥

It is the secret of doing, not of intellectual therizing ; only by giving up thinking and doing (Yoga) practically canst thou know the essence of Reality. —*Ibid.*

But present-day Vedantists only on theory begin to look upon themselves as God. Thus they are only “ **Wachak Giani** ” (वाचक चानी) i. e. Theoretical Gianis. There is, however, a world of difference between theory and practical realisation. By mere theory we do not get rid of our weakness and ignorance, nor shake off pain and sorrow. So long as we are slaves to passions we cannot by merely uttering the words of true mystics become great like

them. By remaining content with theory and mere talk the New Vedantists only lower and degrade true Vedant and Gian Yoga.

ज्ञान मते को दाग लगाया । ऐसा ही मत क्या ब्यास चलाया ॥

वह तो भये योग मत सूर । ज्ञात ध्यान उन पाया पूरे ॥

ब्रह्म देस उन बासा कीना । मन और सुरत करी वहां लीना ॥

इतना पद उनका है पूरा । इन का कहना सब है कूड़ा ॥

बिना योग कोई ज्ञान बखाने । सम दम साधन कैसे आने ॥

बिन सम दम नहीं आत्म नन्दा । गांठ खुली नहीं झूठा धन्दा ॥

On Gian Yoga do they cast a slur. Was this the method that Bias started? He was brave in Yoga and attained to true "Gian" (knowledge) and "Dhyan" (contemplation). He found access in "Brahm-Desh", and there he merged his soul and mind. So far he is true, but their (new Vedantists') saying is all false. If without doing Yoga doth a man utter Gian, how can he get the training of "Sam" "Dam" etc.? Without "Sam" "Dam", spiritual bliss is not possible; but their inner knot is not loosened, and therefore vain is their saying. —*Ibid.*

There are **four factors i. e. fourfold training in Gian Yoga** :—

(i) "**Vivek**" (विवेक) *i. e.* Discernment and differentiation between Right and Wrong, Real and Unreal and so on; such as—soul is Real and the world is Unreal.

आत्म सत सरूप है, जग ताके प्रतिकूल ।

ऐसो ज्ञान विवेक हैं, सब साधन का मूल ॥

Soul is " Truth " and the world opposite to it ; such a knowledge is " Vivek ", the root of all practices.

—*Swami Nishchal Das.*

(ii) "Vairag" (वैराग) *i.e.* Mental turning away from the world, or renouncing the Unreal and thus by elimination retaining the positive Real.

ब्रह्म लोक लग भोग जो, चाहत सबन का त्याग ।

वेद अर्थ ज्ञानी मुनी, कहत ताहि वैराग ॥

Giving up the desire of all enjoyments upto " Brahm-loka " is by the Vedas, Gianis and Munis called " Vairag."

—*Ibid.*

(iii) "Khat Sampadi" (षट समपदा) *i. e.*, six kinds of moral training, *viz* :—

A. "Sam" (सम) *i.e.*, Balanced mind.

B. "Dam" (दम) *i. e.*, Control of passions.

C. "Tatikshata" (तर्तक्षता) *i. e.*, Forbearance.

D. "Upramta" (उपरामता) *i. e.*, Indifference to worldly things.

E. “**Sawadhanta**” (सवाधानता) *i. e.*, Alertness of mind.

F. “**Shradha**” (श्रद्धा) *i. e.*, Faith and devotion.

(iv) “**Mamokshta**” (ममोक्षता) *i. e.*, Selflessness, and riddance from Egoism.

Modern Gianis do not care for this four-fold training, but try to jump to the last stage of realization and transcendent knowledge all at once. Therefore they fail.

ज्ञान ध्यान सब वाचक फैला । योग युक्ति में ठेलम ठेला ॥

साधन चारों सब के ढीले । जो समझाओ तो करें दलीले ॥

Only theoretical Gian and Dhyan is spread; the method of practical Yoga has been set aside. In the four kinds of training, all are slack; and if they are told so, they begin to argue. —*Radha Swami Sahib.*

Those Gian-Yogis, who now-a-days do any thing practical, confine themselves to three centres only :—

(i) “**Netra**” (नेत्र) *i. e.*, Eyes,

(ii) “**Hridaya**” (हृदय) *i. e.*, Heart, and

(iii) “**Kantha**” (कंठ) *i. e.*, Throat.

All these three centres are below the seat of the soul in the waking condition *i. e.*, Third Eye. The old Vedantists or Gian Yogis went

up to Brahm, the top of Materio-Spiritual creation, but not higher up into Purely Spiritual Planes ; but the New Vedantists remain in "Pinda" (पिंड) *i.e.*, Material Creation, and do not go up even into the astral plane, not to speak of higher Spiritual Stages.

Now, Gian *i.e.*, knowledge is the result of Yoga *i.e.*, mystic practice ; and mystic practice cannot be successfully performed without Bhakti *i.e.*, devotion to the mystic adept. Hence Gian and Yoga both depend on Bhakti ; Bhakti is the real, essential thing in mysticism. But modern Gian Yoga has more of Idealistic theory in it than practice ; and it assumes knowledge which has yet to be achieved through devotion and personal mystic realisation.

Moreover its ultimate goal, as already pointed out, even in the case of old genuine and highest Gianis is below the Purely Spiritual planes ; *i.e.*, Gian Yoga cannot take one above Brahm or Om, the top of Materio-Spiritual Region.

ताते ज्ञान योग दीऊ खंडन । भक्ती भाव संतन कीयो मंडन ॥

For this reason, "Gian" and "Yoga" both are discarded, and "Saints" have upheld Bhakti and Devotion.

—*Ibid.*

22. **Bhakti Yoga** (भक्ती योग) is not exactly a yoga or mystic practice, but only the Path of Devotion or "Bhakti Marag" (भक्ती मारग). Devotion means our intense attachment to the Beloved Lord, and utter surrender and resignation to His supreme will, consequent upon our complete faith in His perfection, kindness, and loving nature. Whatever the Guru says we must accept and obey, even if our intellect cannot understand it. Our intellect is limited and frail, but the wisdom of the mystic adept is infallible.

ہم سے سجادہ رنگیں کن گرت پیر مغاں گوید
 کہ سالک بیخبر نبود ز راہ و رسم منزلہا

Dye thou thy prayer cloth in wine, if thy Guru telleth thee so, for ignorant is he not of the inns and outs of the path.
 —*Khwaja Hafiz.*

गुर आज्ञा से जो शिश करई ।

बह करतूत भक्ती फल देई ॥

With Guru's permission whatever the disciple doth, that action yieldeth him the fruit of Bhakti.

—*Radha Swami Sahib.*

This is the ideal of Bhakti, love and devotion. This is called "*Sharan*" (शरण) *i.e.*, entire dependence on the Guru, as contrasted with "*Karni*" (करनी) *i.e.*, doing the mystic

practice with a great effort. In fact without devotion and faith, "Karni" is not effective or fruitful.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

"The faith of each is shaped to his own nature, O Bharata. The man consists of his faith ; that which his faith is, he is even that." —*Bhagwad Gita*, XVII. 3.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्रैव नो इह ॥

"Whatsoever is wrought without faith, oblation, gift, austerity, or other deed, "Asat" it is called, O Partha ; it is nought, here or hereafter." —*Ibid.* 28.

Faith and love are essential to mystic realisation. On the other hand the more we do the mystic practice, the firmer shall our faith be. These two "Sharan" and "Karni" go hand in hand ; but "Sharan" is the more important of the two and greater, for it is based on love and devotion. Love is all-embracing ; it overwhelms the whole of one's being.

When the disciple is convinced that his Guru is true and perfect, and has become one with God, then he leaves himself entirely in His hands. Inwardly he feels His great kindness and love for him, and he himself also

cherishes the highest and deepest love for the Guru. Thus a mutual and reciprocal attraction, (*Kashash-i-jan-i-bzin* عشقش جان این) is created between the two; and in this the disciple takes on the colour of his Guru, and under His great spiritual influence is transformed into a divine being.

It is said that love is natural, and cannot be acquired or learnt. Although it may be true that the seed of love is inborn, yet it is contact with the beloved Guru, His company and discourses (*i.e.*, "Satsang"—सतसंग), that nourish that seed and help it to develop into a full-grown plant, and later a tall and strong tree of Devotion. The perfect Guru is an ocean of Love, and through contact with Him is love kindled in the heart of the devotee too.

عشق اول در دل معشوق پیدا میشود

Love is first born in the heart of the Beloved.

And then the beauty of that true love, (for love is the highest kind of beauty), inspires the devotee too, and he finds love manifesting itself in his heart. Love generates love; that is true and real love. In Bhakti Yoga, we should become simple-hearted like a child of 40 days.

“Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.” —*Christ.*

“Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein” —*Ibid.*

The disciple should have firm and perfect faith in the Guru, always looking upon Him as God incarnate, and never even for a moment or even in dream thinking of Him as only a man, or anything short of the Supreme Being Himself. If such is not the belief and attitude of the devotee, if his faith in the Guru does not come up to this high standard, then he still lacks in Devotion, and his love or Bhakti cannot have its full effect or power. The devotee saith to the Lord :—

अवगुन मेरे बाप जी, बकश गरीब निवाज ।
जे हौं पूत कपूत हूँ, तौ पिता को लाज ॥

O Father, merciful and kind, forgive me my faults. If I am unworthy still Thy son am I, and dependent on Thee, O Father.

سپر دم بتو مایه خویش را
تو دانی حساب کم و بیش را

All my wealth (of good and bad actions) do I place at Thy feet, (O Lord), for Thou knowest the account of my gain and loss.

Bhakti is, no doubt, a condition of the heart and an attitude of the mind, but it manifests itself in the thought, word, and deed of the devotee, who is ever anxious to be of use to the Beloved Lord, serve Him in whatever way he can, and secure everlasting union with Him. He places his all,—his wealth, his body, his mind and soul—before the Guru, and is prepared to sacrifice every thing for Him. The spirit of service and sacrifice is an unfailing attendant on a devoted heart ; the inner feeling of love and Bhakti, which permeates every pore of the devotee's being, naturally finds an outlet in external actions of service and sacrifice for the Beloved Guru.

Bhakti is of two kinds :—

(a) **Mixed Bhakti** *i. e.*, one in which service on the part of the devotee is accompanied by a lingering desire to get some reward or good in return. This is "**Sakama Bhakti**" (सकाम भक्ती), and is of the lower order.

(b) **Pure Bhakti** *i. e.* one in which there is no desire for any reward. It is "**Nishkama Bhakti**" (निष्काम भक्ती) *i. e.* service for the

sake of service and devotion for the sake of devotion.

राजा राना राव रँक, बड़ा जो सुमिरै नाम ।

कह कबीर बडौ बडा, जो सुमिरै निहकाम ॥

Of kings, rulers, the rich and the poor, great is he who repeateth "Nám "; but who repeateth without any desire, he is, saith Kabir, the greatest of the great.

—*Kabir Sahib.*

This is the highest kind. Bhakti here is not a means to some other end, but the end in itself. The devotee has love and devotion for his Beloved Guru, because he finds that He is most lovable, because he feels that the Guru's love for him is irresistible, because his soul is drawn by the spiritual attraction of his Guru, and he simply cannot help it, so to speak. He is enraptured in the bliss of love, and deeply grateful for having been accepted in His fold.

Moreover Bhakti and service may be based on one's intelligent grasp of the greatness and kindness of the Guru, *i. e.* on one's Reason; or it may be due to one's feeling of intense love for the Guru engendered by His divine love for frail humanity *i. e.* based on love itself. This second sort of Bhakti is the higher one. Some

mystics have thus mentioned the following two kinds of Bhakti.

(i) *Navadha Bhakti* (नवधा भक्ती), the characteristics of which are described in the lines given below :—

सुमिरण बन्दन ध्यान और पूजा करो ।
 प्रभु सो प्रीति लगाय सुरत चरणन धरो ॥
 हो कर दासहि भाव साध संगति रलो ।
 भक्तन की कर सेव यही मत है भलो ॥
 आपा अर्पन देय धीर्य दूढता गहो ।
 क्षमा शील संतोष दया धारे रहो ॥

Remember, bow down before, contemplate and worship (the Guru) ; with love for God, place thou thy soul at His feet. As a servant enter thou the fold of His followers ; serve His devotees ; this is good for thee. Sacrifice thyself ; hold thou fast to patience and firmness ; and ever keep with Thee forbearance, chastity, contentment and kindness).
 —Swami Charan Das.

In this kind of Devotion, all these great qualities have to be imbibed, and life regulated by a control of Reason over the lower passions.

(ii) *Prema bhakti* (प्रेमा भक्ती) in which Devotion is based on love. In it Reason is transcended by the intensity of love ; and it is love for the Guru that controls all the actions and thoughts of the devotee. All those

qualities mentioned in the last kind come along with it as a matter of course. The mind is naturally moulded in that direction. This is the highest kind of Bhakti, and Yoga and Gian cannot reach it.

सब मत अधिका प्रेम बतावै ।

योग युगत सूं बड़ा दिखावै ॥

All religions sing the greatness of Love ; and show it to be better than Yoga-practices. —*Ibid.*

प्रेम बराबर योग न प्रेम बराबर ज्ञान ।

प्रेम भक्ति बिन साधिवो सब ही थोथा ध्यान ॥

"Yoga" cannot equal love, nor can "Gyan" ; without love and devotion, O mystics, all contemplation is void. —*Kabir Sahib.*

Love is the greatest spiritual force ; it naturally brings about that concentration of attention which is the first object of all mystic methods and attained after a long and arduous practice, and then it opens the way to inner spiritual transports, and leads the soul higher up to the final stage of the Guru. The attention of the devotee is concentrated on the Beloved Guru, and he thinks of Him day and night. He must go to Him, to His Supreme abode in subtle spiritual planes. Where else

can he go to, when he is attached to the Guru by ties of love, unbreakable and invincible ?

अन्तकाले च मामेव स्मरन् मुक्त्वा कलोबरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

“And he who, casting off the body, goeth forth thinking upon Me only at the time of the end, he entereth into My being : there is no doubt of that.”

—*Bhagwad Gita VIII 5.*

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेबरम् ।

तं तमेवैति कौन्तेय सदा तद्भावाभावितः ॥

“Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kaunteya, ever to that conformed in nature.”

—*Ibid VIII. 6.*

The fruit of Bhakti is great and sweet ; for in its wake it brings true knowledge, deep bliss, and eternal union with the Beloved Lord. What is extremely hard to attain even through strenuous efforts in mystic practices is easily and naturally effected by love and devotion. Love is the true Philosopher's Stone ; it transmutes base men into divine beings. Our love and devotion to the perfect Guru elevates us to higher regions and transports us to spiritual planes. True transcendent knowledge and higher consciousness are the fruits of Bhakti.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य ऐवंविधो द्रष्टुं दृष्टवानांस मां यथा ॥

“Nor can I be seen as thou hast seen Me by the Vedas, nor by austerities, nor by alms, nor by offering.”

—*Ibid XI, 53.*

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽजुर्न ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

“But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa.”

—*Ibid IX 54.*

When a man gets deeply devoted to his Guru, when he sacrifices his all to Him, when he looks upon Him as the Highest Being and sole Protector, and falls at His feet with his heart and soul, when giving up all his knowledge and wisdom he seeks His guidance, when he thinks and feels that he himself is nothing and his Guru is all in all, then the Guru (of course if he is a true Guru and has access into higher Spiritual Planes), bound by love and devotion looks after him as a loving mother looks after and brings up her little child ; and out of His own grace and mercy, He saves him from all dangers and takes him up to the highest abode of his mystic ascent.

ਸਤਿਗੁਰੂ ਹੈ ਬੇਹਿਬਾ, ਵਿਰਲੇ ਕਿਨੇ ਵੀਚਾਰਿਆ ।

ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥

Satguru is the ship, but rarely doth a man realise it ;
by His own kindness doth He give us salvation.

—*Adi Granth Sahib.*

ਜਿਨ ਸਤਿਗੁਰੁ ਸਿਉਂ ਚਿਤ ਲਾਇਆ, ਸੇ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ।

ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਨੀ, ਨ ਓਹ ਦੁਖ ਸਹਾਏ ॥

Who hath devoted himself to Satguru, blank is he
not. The angel of Death shall not summon him, nor
shall he suffer pain. —*Ibid.*

This path of salvation and union with the
Lord is the path of Devotion. Lord Krishna
also, after dwelling upon other kinds of yogas
and practices such as austerities, penances,
Tapasya, Karam Yoga, and Gian Yoga, lays
final stress on Devotion or Bhakti as the
highest spiritual path.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

"The same am I to all beings ; there is none hateful
to Me nor dear. They verily who worship Me with de-
votion, they are in Me, and I also in them."

—*Bhagwad Gita, IX, 29.*

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

“Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved.” —*Ibid*, 30.

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियो ऽ सि मे ॥

Keep thou thy mind in Me, devote thyself to Me, worship Me and prostrate thyself before Me ; I pledge thee My troth ; thou shalt come unto Me, for thou art dear to Me. —*Ibid* XVIII, 65.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

Place thy mind in Me, into Me let thy Reason enter ; then without doubt shalt thou abide in Me hereafter. —*Ibid*, XII, 8.

And again :—

सर्वं धर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षायष्यामि मा शुचः ॥

Abandoning all religions, come unto Me alone for shelter ; fear not, I shall liberate thee from all sins. —*Ibid* XVIII. 66.

The devotee is freed from all sins and desires by taking refuge in his Beloved Lord. Similarly Jesus Christ invited people to follow him and give him their devotion.

“ I am the Resurrection and the Life ; he that believeth on Me, though he die, yet shall he live ; and whosoever liveth, and believeth on Me shall never die.”

—*Christ*.

“ I am the Way and the Truth and the Life. Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. Him that cometh to Me, I will in no wise cast out.” —*Ibid.*

Great mystics come into the world to teach us Bhakti, and through love and devotion do they unite us with God.

ਜਨਮ ਮਰਨ ਦੇਹੁ ਮੈਂ ਨਾਹੀਂ, ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ।
ਜੀਅ ਦਾਨ ਦੇ ਭਗਤੀ ਲਾਇਨ, ਹਰਿ ਸਿਉਂ ਲੈਨ ਮਿਲਾਏ ॥

For the good of others are they born, neither in birth nor in death are they. On us the gift of life do they bestow, on the Path of Devotion do they put us, and with the Lord do they unite us. —*Adi Granth Sahib.*

Other great mystics express the same idea.

राधा स्वामी धरा नर रूप जगत में । गुर होय जीव चिताय ॥
जिन २ माना बचन समझ के । तिन को संग लगाय ॥
कर सतसंग सार रस पाया । पी २ तृप्त अघाय ॥
गुरु संग प्रीत करी उन ऐसी । जस चकोर चंदाय ॥

ऐसी प्रीत लगी जिन गुरमुख । सो २ गुर अपनाय ॥

Radha Swami appeareth in the world as a human
and as Guru doth He awaken the people. Who

understandeth and accepieth His word, him He taketh unto Himself. In His "Satsang" (company and discourses) doth he find true nectar and by drinking of it getteth he peace. Guru he loveth as "chakor" the moon..... Who hath such a profound love for his Guru, that devotee is by Him made His own. —*Radha Swami Sahib.*

Guru is identical with God, and therefore love and worship of Guru is love and worship of God.

गुरु की कर हर दम पूजा । गुरु समान कोई देव न दूजा ॥
गुरु चरण सेव नित करीये । तन मन गुरु आगे धरीये ॥

.....
गुरु ब्रह्म रूप धर आये । गुरु पारब्रह्म गति गाये ॥
गुरु सत्तनाम पद खोला । गुरु अलख अगम को तोला ॥
गुरु रूप धरा राधा स्वामी । गुरु से बड़ नहीं अनामी ॥

Every moment do thou worship thy Guru ; equal to Guru is no other god. At all times do thou service to the feet of thy Guru ; thy body and mind do thou place before thy Guru. Guru manifesteth himself in the form of Brahm, Guru singeth of the position of Parbrahm, Guru openeth the stage of Satta-nam, Guru weigheth Alakh and Agam, Guru taketh on the form of Radha Swami ; even " Anami " is not greater than Guru.—*Ibid.*

The mystic practice of *Shughal-i-Barzakh-i-Kabir* (شغل برزخ کبیر), which enjoins on its followers concentration on a perfect

man *i.e.* Guru, in his external manifestation as human being as well as his inner spiritual essence as a transcendent entity, which is prevalent among a certain class of Muslim mystics, and which leads to the unravelment of higher Truths and Spiritual mysteries, is a form of Bhakti Yoga.

Bhakti is an essential factor in all mystic training ; without devotion to the Guru, no inner awakening or transport is possible. Guru Gobind Singh also says :—

ਸਾਚ ਕਹੂੰ ਸੁਨ ਲੇਹੁ ਸਭੈ । ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥

The truth do I utter, let all hear : Who loveth, he alone findeth the Lord.

—*Guru Gobind Singh.*

Love is said to be the noblest sentiment of the human heart, but in fact it is not only a sentiment, it is the ultimate Reality of all life and creation. God is an ocean of love, and the soul a drop of His. The purer is a man's love, the nearer is he to the Lord. Love is the one tie that cannot be broken ; even Death, which shatters all connections of this world, cannot sunder the relation of love. If God can be bound by anything, it is by the chains of love and devotion.

Of all methods of approach to the Supreme Being and of access into subtle

planes, " Bhakti " is the highest path. On the physical plane, it is difficult to understand true love ; for here it is all a mixture,—love is here mixed up with lower feelings and tendencies—and consequently it is not so effective and powerful. Pure essence of love begins from the stage of Parbrahm, where all covers from over the soul are removed, and where it shines in its genuine radiance of twelve suns ; and in Satta-loka, where it attains its union with the absolute Lord, Love is seen in its full bloom.

The final stage for Bhakti Yoga is not any fixed point. As to how far shall the devotee go depends on the inner reach and access of his mystic adept. If the Guru is confined to the six centres of Material Creation, the disciple can go no further ; if the Guru has reached upto Niranjana, the devotee shall stop there in the Astral Plane ; if the Guru goes upto Om, his disciple can go upto that point but not higher ; if the Guru has access into the Parbrahm plane but not beyond, the devotee will go upto the last point of his Guru's stage ; but if a man is so fortunate as to find a Guru of the highest spiritual stage of " Sat-Nam " and "Anami,"

then by devotion to Him, he can secure entry into that highest plane of pure spirituality and absolute transcendence. Thus love and devotion alone can take one to the final stage of Creation, and unite him with the ultimate Lord.

This is the secret of Bhakti Yoga, but the difficulty here is that, in the first place true and perfect Gurus are extremely rare and hard to find ; and secondly, if by some stroke of good luck we come across one, it is not easy to recognize him as such and have faith in him. For union with God, however, the devotee has first to merge himself in his Guru ; first he has to attain to the stage of " Fana-fil-Shaikh " (فنا فى الشيخ) *i. e.*, merging in the being of Guru, before he can achieve his oneness with God *i. e.*, "Fana-fil-Allah" (فنا فى الله)

The true essence of Love is the inner spiritual Transcendent Music or "Word" *i. e.*, "Anhad Shabad" (अनहद शब्द) which is the real being of God.

"God is Love".

—Christ.

Therefore the mystic practice of "Anhad Shabad", which engenders and kindles love for

the Lord in our hearts is the key to the highest Bhakti Yoga, and is termed—

23. **Surat Shabad Yoga** (सुरत शब्द योग) or **Sultan-ul-Azkar** (سلطان الذکار). In this practice, which is also known as *Shughal-i-Saut-i-Sarmadi* (شغل صوت سرمدی), and by several other names such as, simply “*Shabad-Yoga*” (शब्द योग), *Sahj Yoga* (सहज योग) and *Shabad-Abbyas* (शब्द अभ्यास) the devotee begins by concentrating his attention on the Third Eye focus above the six centres of Material Creation, and listening to the internal sound of bell. Gradually traversing the Materio-Spiritual planes and passing through the Purely Spiritual realms, he ultimately reaches the highest and absolute stage of “Satnam ” and “Anami”. This is the method that carries one to the very top of all Creation, and takes him beyond all duality and relativity, beyond good and evil, and above all ignorance and delusion.

Ordinarily “Shabad ” (शब्द) means either any kind of sound or a religious song or hymn ; but in mystic language and as a technical term, “Shabad” is a subtle, transcendent entity, which resounds in all planes above

the eyes, and transports us to the highest regions. This Shabad is not ordinary sound ; for sound cannot exist where the medium of air is absent ; but this spiritual, transcendent sound reverberates through all higher stages, where there is no air and no material object.

The Sidhas ask Guru Nanak—

ਸੁ ਸ਼ਬਦ ਕਾ ਕਹਾਂ ਵਾਸ ਕਬੀਅਲੇ ਜਿਤ ਤਰੀਐ ਭਵਜਲ ਸੰਸਾਰੇ ।
ਤ੍ਰੇ ਸਤ ਅੰਗਿਲ ਵਾਈ ਕਹੀਐ ਤਿਸ ਕਹੁ ਕਵਨ ਅਧਾਰੇ ॥

Where doth that "Shabad" abide which taketh us across the ocean of the world? Ten kinds of air we have ; on which doth it depend? —*Adi Granth Sahib.*

Then the Guru answers—

ਸੁ ਸ਼ਬਦ ਕਉ ਨਿਰੰਤ੍ਰ ਵਾਸ ਅਲਖੰ ਜਹ ਦੇਖਾਂ ਤਹ ਸੋਈ ।
ਪਵਨ ਕਾ ਵਾਸਾ ਸੁੰਨਿ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾਧਰ ਸੋਈ ॥

That "Shabad" abideth within ; transcendent, I behold it wherever I look. The source of all air is in "Sunna", but this Shabad doth not depend on anything.
—*Ibid.*

In the third chapter we stated that there were twoma in kinds of mystic Repetitions, *viz.*, (i) Varanatmak (ਵਰਨਾਤਮਕ) and (ii) Dhunyatmak (ਧੁਨਿਆਤਮਕ). This "Shabad" belongs

to the second kind, which is beyond writing and speech. It is called "Ajpa jap" (अजपा जाप) *i. e.*, Unutterable Utterance, and "Akath Katha" (अकथ कथा) *i. e.*, Untellable Tale. Guru Nanak calls it "Bani" (बानी), *i. e.*, Word, "Gurbani" (गुरुबानी) *i. e.*, Guru's Word, "Sachcha" (सच) *i. e.*, Truth, or "Nam" (नाम) *i. e.*, Name. Jesus Christ calls it "The Word".

"In the beginning was the Word, the Word was with God, the Word was God". —*Bible.*

In the Vedas, it is termed "Nad" (नाद) or "Akash Bani" (आकाश वाणी) *i. e.*, Heavenly Voice. Muslim mystics call it, "Kalima," (کلمہ), "Kalam-i-Ilahi" (کلام الہی) *i. e.*, the Word of God, "Nada-i-Asmani" (نداء آسمانی) *i. e.*, Heavenly Sound, or "Isam-i-Azam" (اسم اعظم) *i. e.*, the highest Name.

This spiritual "Sound-Current", (the Logos), the Divine Harmony, the Heavenly Music, (or the Music of the Spheres), emanates from the absolute Supreme Being, and creates and sustains all planes and universes. If we compare the Absolute Lord to an ocean of Spirituality and Transcendence, and our soul

to a drop of it, then this spiritual current may be called a vast river which flows out of that ocean and waters all regions below.

This Shabad is God's unwritten law, His unspoken language, His inexpressible Word ; it is His essence, His being, His very self. "Shabad" reverberates in all planes, and is the source of all life and the fountain-head of all consciousness. It is the omnipresent form of God. As in essence the soul and "Shabad" are one, it draws the soul upwards as a magnet attracts a needle. Therefore this method is called "Surat Shabad Yoga" (**सुरत शबाद योग**) [Surat means soul] i. e., union of the soul with the transcendent Shabad. By listening to that internal music, God is truly known, and then all external worship appears futile.

نغمہ نیک شنیدم و نداہا و انر

کعبہ و بتخانہ بنزدہ شدہ ہر دو کافر

Many kinds of music and melody did I hear ; and then near me temple and mosque both became heretic.

Maulvi Rum tells us to take our soul to the firmament of the Third-eye centre, and

then listen to the music of "Shabad" coming from above.

چرخ را در زیر پا آر اے شجاع
بشنو از فوق فلک بانگ سماع

Bring the firmament under thy feet, O thou brave man, and listen thou to the melodious song coming from the heaven above.
—*Maulvi Rum.*

بشنوی یک کلام نا مقطوع
از حدوث و فنا بود مرفوع

Listen thou to the "Eternal Speech", that transcendeth birth and death.
—*Niaz.*

Without coming into contact with that Eternal Music, we cannot go out of the whirlwind of Phenomena.

ਸ਼ਬਦ ਬਿਨਾ ਸੁਰਤ ਅੰਧਤੀ, ਕਹੇ ਕਹਾਂ ਕੇ ਜਾਏ ।
ਦੁਆਰ ਨ ਪਾਵੇ ਸ਼ਬਦ ਕਾ, ਫਿਰ ੨ ਭਟਕਾ ਖਾਏ ॥

Without "Shabad" blind is our soul ; say, where can it go to ? Not finding the door of Shabad, it wandereth astray again and again. —*Adi Granth Sahib.*

ਗੁਰਮੁਖਿ ਜਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ । ਜੁਗ ਚਾਰੇ ਗੁਰ ਸ਼ਬਦ ਪਛਾਤਾ ॥

The devotee of Guru knoweth the divine Lord ; in all the four "Yugas" by Guru's "Shabad" is He known.
—*Ibid.*

ਸੁਰਤ ਸ਼ਬਦ ਭਵਸਾਗਰ ਤਰੀਐ । ਨਾਨਕ ਨਾਮ ਵਖਾਣੇ ॥

By "Surat-Shabad " do thou cross the ocean of Phenomena, O Nanak, by uttering his " Nam ".

—*Guru Nanak Sahib.*

ਸਾਕਤ ਨਰਿ ਬਬਦਿ ਸੁਰਤਿ ਕਿਉਂ ਪਾਈਐ ।

ਬਬਦ ਸੁਰਤਿ ਬਿਨ ਆਈਐ ਜਾਈਐ ॥

How can the worldly-minded man find "Surat-Shabad" ? Without " Surat-Shabad " keepeth he coming and going.

—*Ibid.*

Through Shabad alone can we know the absolute Lord ; and "Shabad" can be had by performing Surat-Shabad Yoga, with the help of the mystic adept. Guru is, of course, essential for any realisation and success in this method ; it is " Bhakti Marag ", it is devotion to the Satguru that enables the devotee to effect an entry into the Third-eye focus, and catch hold of the transcendent Shabad, which is the real inner essence or being of Guru, for He has merged His individuality in the universality this Eternal "Shabad," and thus become one with God.

Three things are therefore needed for training in this mystic school :—

(a) **Satsang** (सतसंग) *i. e.*, Company and discourses of true mystics.

(b) **Satguru** (सतगुरु) *i. e.*, Devotion to a contemporary mystic adept.

(c) **"Shabad"** (शब्द) *i. e.*, initiation into the secrets of the "Sound Current" by the Guru.

By "Satsang" we begin to feel the need of a living Guru of Shabad-Yoga, and when we find such a Guru and give Him our devotion, He unites our soul internally with "Shabad".

There are thus three steps in this method:—

A. **Simran** (सिम्रन) *i. e.*, Repetition of the holy name or names told by the Guru to concentrate our attention on the Third-eye focus.

B. **Dhyan** (ध्यान) *i. e.*, Contemplation of the radiant, astral form of the Guru at the Third Eye to train the soul to stay there.

C. **Dhun** (धुन) *i. e.*, listening to the Shabad internally, which will transport the soul to higher spiritual regions.

This third is the real practice, the first two are preliminary steps. Without coming into contact with this transcendent "Shabad", we cannot go beyond Karmas, beyond good and evil, beyond relativity and duality, beyond birth and death, beyond the sphere of Maya or Phenomena, into Absolute Reality.

This is the subtlest and best of all methods, quickly efficacious and with highest reach. Moreover unlike Pranayam, which is an artificial method, it is natural, within every man. It can neither be altered, nor changed, nor modified. It is universal. As compared with other practices, it is so easy that all human beings, from a child of five to the aged man of ninety, without any distinction of cast, creed, colour, country, nationality, religion or position, all can follow it. The light of Truth is within every one, and any one who tries to find it by this method under the guidance of a perfect Guru can get it.

“ Knock and it shall be opened ”

“ Ask and it shall be given.”

As this is by far the best of all methods, it shall be dealt with at length in the next part. This is the method which all can adopt, Grihasthi (गृहस्थी) *i. e.* house-holder as well as “ Tyagi ” (त्यागी) *i. e.* Renouncer, the educated as well as the uneducated, men and women all without any obstruction or hitch. What is wanted is keenness in us and guidance of a perfect contemporary Satguru.

(a) Four Rates of Speed in Mystic Ascent.

There are four kinds of speed in mystic ascent of the soul.

(i) In the six centres of Material Creation *i.e.* "Pinda" (पिंड), the speed is very slow and called "*Chiti Marag*" (चीटी मारग) *i.e.* the method of an ant, which moves slowly, and can slowly separate sugar particles from sand. Similarly through the "Pinda," the conscious current is by "Simran" or Repetition very slowly separated from the body and drawn up in the Third Eye,

(ii) In the Materio-Spiritual Regions *i. e.* "Anda" (अण्ड), the speed is less slow and called "*Makri Marag*" (मकड़ी मारग) *i. e.* the method of a spider, which comes down from the ceiling with the thread of its web, and then slowly goes up again by the same thread. Similarly the soul goes up and comes down with the current of inner sound or light.

(iii) In the Purely Spiritual Realms below, "Sachcha Khand" *i. e.* *Brahmanda* (ब्रह्मण्ड), it is fast, and called "*Min Marag*" (मीन मारग), *i. e.* the method of a fish, which cannot bear separation from water and ascends along the current of water falling from above. Similarly the soul gets inseparably united with "Shabad" at the stage of

"Parbrahm", and can easily go up and come down with the current of "Shabad."

(iv) In the ultimate, absolute spirituality of Sachcha-Khand (ਸਚ ਖੰਡ) or Muqam-i-Haq (مقام حق) and above it, the speed is fastest and culled "*Bihangam Marag*" (बिहंगम मारग) i. e. the method of a bird, which flies from the plains and in an instant reaches the top of the mountain, and then flies down and reaches the plains in an instant. Similarly the man that has reached "Sachcha-Khand" can collect his soul in the Third Eye and transport it in no time into Sach-Khand, and bring it back in no time into the body, whenever he likes.

One who finds access into the Astral Plane acquires the method of the Spider, he who goes above Brahm or Om into Parbrahm (i. e. Purely Spiritual Planes) acquires the method of the fish, but the greatest mystics who go into the highest spiritual planes of "Sachcha Khand" and "Anami" acquire the speed of the bird. These are, however, four grades of speed, *relative to one another*; otherwise the fastest thing in the world is light or electricity, but the speed of Pranas is faster

that of mind is still faster and of the soul it is so fast, that even to call it speed would be wrong.

(b) Jyoti-Jot (ज्योती जेत) i. e. Centre of Union with the Lord, of Different Mystic Schools.

The final stage where the individual is supposed to become one with God is different for different mystic schools.

(i) *Pranayam Yogis* (योगी) go up to Chidakash in Niranjana Desh and stop there. Hence they look upon the mind in the sixth centre of Material creation as soul and Niranjana as God. Their Jyoti-Jot is there i. e. in the Astral plane, which is the first stage of Material-Spiritual Creation.

(ii) *Yogishwar Gianis* (योगीश्वर) go up to Brahm or Om, and not beyond. Hence for them Niranjana is soul and Brahm God, and their Jyoti-Jot is there, i. e. in the causal plane, which is the second stage and top of Material-Spiritual Creation.

(iii) *Sadh-mystics* (साध) go up to Parabrahm. i. e. the first stage in the Purely Spiritual Regions. Hence for them Brahm or Om is

soul and Parbrahm God, and their Jyoti-Jot is there in Parbrahm.

(iv) *Sant-mystics* (संत) i. e., Surat-Shabad saints go up to Satta Loka and Anami. For them soul is Parbrahm and God Satta-Purush. Hence their Jyoti-Jot is in Satta-Loka or Muqain-i-Haq and Anami Desh; but not below Satta-Loka. That is real and true Jyoti-Jot; for our soul is a drop of the ocean of Sat-nam, and by merging in that ocean alone can it find eternal salvation, and attain to the deepest bliss, truest knowledge, and highest love. So, our ideal in life should be to reach that highest stage, and be one with the final, ultimate Absolute.

Concluding—

(a) **Origin of Religions.** It seems, most religions were originally mystic schools; but when in course of time, true and practical mystics disappeared, the mystic practice was also dropped; as in addition to being difficult and tasteless in the beginning, such practices are not possible to be performed without help from a living adept. As already pointed out, the essential factor in a mystic school is the mystic adept; he is the very life and soul of

the institution. There can be no mystic school without the Guru; the existence and efficacy of a mystic practice depends on the presence and efficiency of the adept; it is the mystic who makes a mystic school. Therefore when all true mystics disappear, that school ceases to be mystic; it becomes a common religion. Thus we can say that—

(b) Religions are Dead Mystic Schools.

The founders of almost all religions were mystics; but now true and practical mystics are extremely rare. Instead of the inward ascent of the soul and worship of the living God in His transcendent Being on subtle Spiritual planes, people have taken to outward rites and ceremonies.

When along with real mystics the mystic practice disappears, what remains in the school is mere "Theory". At that time the followers of that school take their faith, not from their own transcendent realisation and transport, as original mystics did, but from the writings of old mystics. For the tenets of their belief, they depend entirely on books and tradition.

This dependence on books leaves Religion at the mercy of individual interpretation, which involves difference, discussion, and discord.

"Words half reveal and half conceal" the ideas they are meant to convey, for we cannot help looking at them from our own point of view. We see them in the light of our own thoughts and prejudices; we read them through the glasses of our own past experience. And when our past experience contains nothing of mystic realisation and transport, we remain at a loss to understand mystic phraseology. Therefore strictly speaking—

(c) **Only mystics can understand other mystics**, and explain their teachings. Without the help and guidance of a living mystic adept, a layman can hardly make out the real meanings of mystics books. Thus we require a living Guru, not only for inner spiritual mystic realisation, but even for understanding the writings of old mystics. Just as a layman cannot follow advanced books on any science, for they are written in technical language; similarly the uninitiated cannot understand books of mysticism, for there also we have technical phraseology. For intellectual understanding as well as for inner spiritual realisation, the mystic adept is indispensable.

CHAPTER V.

CONCLUSION OF PART III.

1. **Superiority of Shabad Yoga.** We have seen that there are several mystic practices in the world, all of which aim at unveiling the hidden mystery of the universe ; but that none is perfect except "Shabad Yoga", which takes us to the very final stage of ultimate Reality. Other practices leave us in the way.

What the Rishis of old achieved through long and arduous practices extending over hundreds of years, as stated in their old books, mystics of "Shabad Yoga" may attain in a few months and without unnecessarily straining and torturing the physical frame. Moreover, the Rishis could not even then reach the highest plane which is our true Home, and access into which can be obtained only through "Shabad Yoga".

"Shabad" has a natural attraction or affinity for the soul, and is a straight road to God ; other practices do not take us to the ultimate Spiritual Realm, because their organ or vehicle is not purely spiritual. "Shabad" is

a purely spiritual entity, and consequently it can get us access into Purely Spiritual regions. One who is initiated properly into the mysteries of "Shabad" by a perfect adept, may easily scale those spiritual heights, which are inaccessible to mystics of other schools.

कबीर धरती और आकाश में, दोय तो बड़ी अबध ।
खट दर्शन संशय पड़े, और चौरासी सिध ॥

On the earth and in the heavens, much confusion hath arisen from these two, O Kabir ; the six schools (of Hindu Philosophy) are in doubt and so also the eighty-four Siddhas.

—*Kabir Sahib.*

Each of the six schools looks at Reality from its own angle of vision, and its view is therefore one-sided. Moreover it is not free from the colour of Maya or Phenomena. Similarly the three gods of Hinduism are in delusion and egoism :—

ਬਹਮਾ ਬਿਸ਼ਨ ਮਹਾਦੇਵ ਤ੍ਰੈ ਗੁਨ ਹੋਗੀ, ਵਿਚ ਹਉਮੈ ਕਾਰ ਕਮਾਈ ।
ਜਿਨ ਕੀਏ ਤਿਸੇ ਨ ਚੇਤਹਿ ਬਪੁੜੇ, ਹਰ ਗੁਰਮੁਖ ਸੋਈ ਪਾਈ ॥

Diseased are the three "Gunas", Brahma, Vishnu and Mahadev ; in egoism do they act. Him who created them they remember not ; for through devotion to the Guru alone is He known.

—*Adi Granth Sahib.*

Even the ten Incarnations could not reach the Absolute Lord.

ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਏ ਵਰਤੇ, ਮਹਾਦੇਵ ਅਵਧੁਤਾ ।

ਤਿਨ ਭੀ ਅੰਤ ਨ ਪਾਇਉ ਤੈਰਾ, ਲਾਇ ਬਕੇ ਬਿਝੁਤਾ ॥

The ten Incarnations lived here as kings, and the "Avdhuta" god Mahadev keepeth his body besmeared with ashes; even they could not know Thy transcendent Being. —*Ibid.*

The ten Incarnations are not incarnations of the final stage, "Satta-Loka" (सत्त लोक), which is our true Home, but of lower stages upto "Om" (ओम्) or "Brahm" (ब्रह्म). As already said, Brahm is at the top of Materio-Spiritual Creation, but not in the Purely Spiritual Planes. He is not the final God, or our true Father. We have come from and our true Home is "Satta-Loka", the ultimate Absolute, access into which can be had only through Shabad-Yoga. All below it is delusion, whether subtle or gross. Thus Satta-Loka, the goal of Shabad-Yoga mystics, is *beyond Brahma or Om.*

राम ब्रह्म से वह पद आगे । चौथा लोक सन्त जहां लागे ॥

नानक और कबीर बखाना । तुलसी साहेब निज कर जाना ॥

उनकी बाणी वह पद गावे । सच खंड सत्त लोक लखावे ॥

Beyond Ram and Brahma is that stage, Fourth Realm, where "sant" mystics reach. Nanak and Kabir mention it; Tulsi Sahib looketh on it as his home. Their

writings sing of that stage, and point to "Sachcha-Khand" or "Satta-Loka."
—*Radha Swami Sahib.*

That final stage "Sachcha-Khand" (सच खंड), "Satta-Loka" (सत्त लोक) or "Muqam-i-Haq" (مقام حق) *i. e.*, the place of Transcendent Truth is called the "Fourth Realm", because it is beyond the three "lokas" or worlds of Material and Materio-Spiritual creation; *viz.*, "Pinda" (पिंड), "Anda" (अण्ड) and Brahmanda" (ब्रह्मंड).

2. **Kala** (काल) and **Dayala** (दयाल).
We can look at this matter from another point of view also. There are two kinds of powers in the world, Positive and Negative. The positive power belongs to the highest spiritual stage *i. e.*, "Satta-Loka" (सत्त लोक) and Anami (अनामी) and the negative to Brahm (ब्रह्म) or OM (ओम्) who is the ruler of this "Brahmanda" or universe of ours. The higher positive essence of God is named Dayala (दयाल) "The merciful", because He is all grace and mercy; the lower negative power is termed Kala (काल) Who is just; Who rewards and punishes us for our deeds in this world, and Who is a reality of the second order. His distinct existence is within the sphere of delusion and relativity.

All prophets and Incarnations come from Kala, and work with His power. Their object is to improve the state of affairs in this world of Kala, but not to take souls out of this delusion. Their reform is internal. Mystic adepts of Shabad-Yoga come from "Dayala" or "Akala" *i. e.*, beyond "Kala". Consequently they do not set themselves to reform the world of Kala as Incarnations do, but take us out of the sphere of Kala altogether, and land us in the realm of Dayala, which is our true Home of pure and lasting bliss, absolute knowledge, and divine love.

This whole universe of ours, which is the world of Kala, is a big prison, which has many rooms and cells in it. The master of the prison is Kala, and we are all prisoners. Our true Home is with Dayala in Satta-Loka. Now, Kala does not want that we should go out of His prison back Home; although He desires perpetual reform going on within His prison. To that end, He sends Incarnations, Prophets, and moral, social and political Reformers, who all try to set His world right. But they are the agents of Kala, and act with His power, and do His work of reform within the prison. They do

not tell us of our real Home in the Absolute; they hardly know of it themselves. Shabad-mystics on the other hand come from outside the prison, and liberate us from Kala's thralldom for good. It is with their help and grace that we go out of delusion and darkness for ever, and reach our true Home.

To understand this simile thoroughly, we must know what the various rooms in the prison are. They are the multifarious kinds of life we see in this universe of Kala. Some lives are bad and wretched like those of beasts of burden, low insects and other animals, which are represented in the prison by dark cells and dungeons, where people are given hard labour. Higher kinds of life like the "Swarga" (स्वर्ग) of the Hindus, or "Bashishat" (باشيشات) of the Mohammadans, or "Heaven" of the Christians may be compared to those rooms in the prison which are well-furnished and meant for A class prisoners. In these, there is every kind of comfort. They are equipped with electric lamps and fans, with libraries and dining halls so to speak. We have also servants to attend upon us, and all other comfort and facility, but we

are still prisoners ; we cannot go Home. Moreover, after the expiry of our term in this room, we shall be thrown back into dirty cells again. Some prisoners are being punished severely, and that is our Hell. All go on moving from one room to another according to their actions, but no action of theirs can take them out of the prison. Now in one room, now in another, they pass their days of imprisonment without knowing or remembering that their true Home is somewhere else.

This cycle goes on in the dominions of Kala ; there is no true peace here. Even the so-called "Mukti" (मुक्ति) or Salvation of this place is merely a room in this vast prison, and not our true Home of rest and peace. As stated in the Vedas and other religious books, we have to come back even from this Salvation although after the duration of a vastly extended period. We may be allowed to enjoy the comfort of a room for very long, but at last we have to vacate it and come back to some wretched cell.

Now, what are our various reformers? They are fellow prisoners, who are ignorant of their true and abiding Home with God, and who consequently want to improve their present

dwelling. Political and social reformers merely white-wash our cell and make other improvements within that dungeon. They do not try to take us into a better room even within the prison. Political reforms are an attempt to improve the physical world only ; they do not touch higher subtler planes even within Kala's dominions, such as Astral and Causal. Considered in the light of the whole cosmological scheme of creation, such a work is not of much use ; it is very narrow, limited, short-sighted and superficial ; for we have very soon to leave that cell and go into another. Why spend so much time in trying to improve it ? But the work of Prophets and Incarnations is much better. They do not lay stress on improving our present cell, but teach us the method of going into a better room in the prison. They tell us how we can go into "Swarga" (स्वर्ग), "Rama Loka" (राम लोक) *i. e.*, the stage of Rama, "Krishana Loka" (कृशान लोक) *i. e.*, the stage of Krishana, "Bahisht" (بهشت), Heaven etc. They tell us how we can leave this cell *i. e.*, the Physical world, and go into a well furnished and fully equipped room such as "Mukti" (मुक्ती).

But all these are Kala's agents. They keep within the sphere of delusion ; they do not take

us out of the prison ; they do not transport us to our true Home in Satta-Loka. Incarnations and Prophets serve the purposes of Kala, the master of the prison. They come from age to age to reform the lower cells, and take these prisoners into higher rooms ; but their reform is internal and within the prison. They do not set us free. We are deceived by them, for we think that they come to take us to our Father in the highest realm beyond good and evil, which is our Home ; but they keep us within the prison. In fact Incarnations and Prophets do their work of reform in the prison as state-officials ; they move about with decorum. They come to promote good and root out evil ; their sphere of activity is within Relativity and Delusion. Lord Krishna says :—

यदा २ हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदा ऽऽ त्मानं सृजाम्यहम् ॥

“Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I myself come forth.”
—*Bhagwad Gita IV—7.*

परित्राणाय साधूनां विनाशाय च दुष्टात्मा ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

“ For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, am I born from age to age.” —*Ibid*, 8.

ਕਿਸਨੁ ਸਦਾ ਅਵਤਾਰੀ ਰੂਪਾ । ਕਿਤ ਲਗਿ ਤਰੇ ਸੰਸਾਰਾ ॥

Krishana is ever busy incarnating ; how shall he go beyond the ocean of this world ? —*Adi Granth Sahib*.

Thus Incarnations come into the world from time to time for establishing righteousness, protecting the good and destroying the wicked. Their reform is within the sphere of morality ; they do not take us to the Absolute “Dayala,” Who neither rewards nor punishes, Who sees neither our “goodness” nor “badness,” (because “good” and “evil” being relative do not exist there), Who is beyond all relativity and delusion. Lord Krishna was an Incarnation of Kala, and he says so himself.

कालो ऽ स्मि लोक क्षयकृत्प्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः ।

ऋते ऽ पि त्वां न भविष्यन्ति सर्वे

ये ऽ वस्थिताः प्रत्यनीकेषु योधाः ॥

“ Kala ” am I, laying desolate the world, made manifest on earth to slay mankind. Not one of all these warriors ranged for strife escapeth death ; thou shalt alone survive.” —*Ibid* XI, 32.

The merciful “ Dayala ” never makes himself manifest to kill people and slay

mankind ; He is merciful to all ; He is an ocean of mercy. Only Shabad mystics come from that high stage, which is our true Home outside the prison, they alone can take us back to that blissful abode. Just as Incarnations are the agents of Kala, similarly the revealed books state the law of the prison.

कालादृचः समभवन् यजुः कालाद जायत ॥

Kala created the " Rig Veda," and Kala produced the "Yajur Veda."
—*Atharva Veda XIX, 54, 3.*

Therefore these books give us the law of Kala, which binds us to the prison. Free people are beyond this law, and they are Shabad mystics. The revealed books want us to give up bad actions and embrace good ones, but they do not tell us how to go beyond both "good" and "evil," how to transcend the bounds of Morality and the law of Karmas. If bad actions are iron shackles, good ones are gold chains ; still they are chains and fetters that bind us to the prison.

The Vedas deal chiefly with Karam Kand (कर्मकांड) i.e. actions, rites and ceremonies; and by following the directions and instructions of

the Vedas, we can never come out of the chain of Karmas ; rather we get all the more entangled in them. And this remark applies to the ritual of all religions.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवाजुं न ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

The Vedas deal with the three Gunas *i.e.*, qualities—“Sato” (सतो) “Rajo” (रजो) “Tamo” (तमो); be thou above these three Gunas, O Arjuna, beyond the pairs of opposites, ever steadfast in Truth, careless of possessions, and full of the soul or self (Atman). —*Bhagwad Gita II, 45.*

यावानर्थं उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

“ All the Vedas are as useful to an enlightened Brahman (Mystic) as is a tank in a place all covered over with water. —*Ibid, II, 46.*

In a place all covered over with water, a tank is useless. Vedas keep us within the sphere of action ; but what we want is going beyond all action, going out of the prison altogether ; we want to reach our true Home in the bosom of the Absolute. We are souls or spirits, and our ocean is the Transcendent Supreme Being. We, the drops, cannot have true and lasting peace unless we reach our

ocean ; and our fundamental problems are not fully solved below that stage.

The region of Kala is in delusion ; we want to go beyond Delusion or Phenomena. Within the prison of Kala, the process of moving from room to room must go on ; we want to be out of the cycle of birth and death ; beyond Causation and Relativity, and above all Duality and Opposition. We want Light to behold the face of the Transcendent Absolute ; we want liberation from the fetters of Karams and the enslavement of Desire. For that we must go to Shabad mystics. They alone come from outside the prison from Home ; they alone can take us out of this imprisonment and bondage.

ਸਭੁ ਜਗੁ ਕਾਲੇ ਵਾਸ ਹੈ, ਬਾਧਾ ਦੂਜੇ ਭਾਇ ।

ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ, ਦਰਗਹ ਲਏ ਛਡਾਏ ॥

In Kala's control is the whole universe, bound by worldly attachment.....From the mystic adept take thou the treasure of " Nam ", that shall on the Judgment day liberate thee.

—*Adi Granth Sahib.*

Kala and Maya have in their grip every one—men, gods, angels and all.

ਮਾਇਆ ਮੋਹੇ ਦੇਵੀ ਸਭਿ ਦੇਵਾ । ਕਾਲ ਨ ਛੋਡੈ ਬਿਨ ਗੁਰ ਕੀ ਸੇਵਾ ॥

Allured by "Maya" are all gods and goddesses ; without service to Guru, Kala relinquisheth not His hold on thee. —*Guru Nanak Sahib.*

It is difficult to get out of the clutches of Kala : but if we take shelter with the perfect Guru, Kala can do nothing.

ਕਾਲੁ ਬਿਕਾਲ ਭਏ ਦੇਵਾਨੇ । ਮਨੁ ਰਾਖਿਆ ਗੁਰਿ ਠਾਏ ॥

Kala and Maha-Kala are dazed : for the Guru hath put my mind under control. —*Ibid.*

In Maha Sunna (ਸਫਾ ਚੁਕ) above Parbrahm, the Negative power is termed Maha-Kala.

ਕਾਲੁ ਬਿਕਾਲੁ ਕਹੇ ਕਹਿ ਬਪੁਰੇ ।

ਜੀਵਤ ਮੁਆ ਮਨੁ ਮਾਰੀ ॥

What can poor Kala and Maha-kal do, when by dying while living hath the mind been curbed. —*Ibid.*

Satta-Purush has Himself created "Kala", (who is like a drop of His), and given him the sovereignty of the three worlds—physical, astral and causal.

ਤ੍ਰੇ ਵਰਤਾਇ ਚਉਥੇ ਘਰਿ ਵਾਸਾ । ਕਾਲ ਬਿਕਾਲ ਕੀਏ ਇਕ ਗ੍ਰਾਸਾ ॥

Three worlds He manifested, but Himself resideth He in the fourth Realm ; Kala and Maha-Kala are but one morsal of His. —*Ibid.*

ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭਿ ਲੋਆ । ਸਭਿ ਕਾਲੈ ਵਸਿ ਆਪ ਪ੍ਰਭਿ ਜੀਆ ॥
ਨਿਹਚਲੁ ਏਕੁ ਆਪਿ ਅਬਿਨਾਸੀ । ਸੋ ਨਿਹਚਲੁ ਜੋ ਤਿਸਹਿ ਧਿਆਇੰਦਾ ॥

Heaven, Nether world, all sections of the universe, the Lord hath Himself put all under the control of Kala. Eternal, everlasting is Himself alone; and who meditateth on Him, he too becometh eternal.

—*Adi Granth Sahib.*

Shabad-mystics of absolute "Sat-Nam" stage become as eternal as Sat-Nam Himself, and they make their devotees as eternal too. To all appearances, they live like ordinary men. They feel for the poor prisoners, and therefore descend into the Material Creation to lift the ignorant up into Light and Life, to carry the wandering back to their Eternal Home.

ਜਿਨ ਤੁਮ ਭੇਜੇ ਤਿਨਹਿ ਬੁਲਾਏ । ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਟੁ ਆਉ ॥

He, who sent you calleth ye back; come Home now with the bliss of "Sahj".

—*Ibid.*

"Sahj" is a transcendent stage in the Purely-Spiritual Realms of Satta-Loka.

ੴ ਗੁਨਾਂ ਮੇਂ ਸਹਜ ਨ ਉਪਜੈ, ੴ ਗੁਨ ਭਰਮ ਭੁਲਾਏ ।

.....

ਢੇਢੇ ਪਦ ਮੇਂ ਸਹਜ ਹੈ, ਗੁਰਮੁਖ ਪੱਲੇ ਪਾਏ ॥

In the three "Gunas" "Sahj" cannot be attained, for the three "Gunas" are in delusion. In the Fourth Realm is "Sahj", and the devotee of the Guru findeth it.

—*Ibid.*

Thus "Sahj" is in the Fourth Realm *viz.*, "Sachcha-Khand" (सच धँड) or "Satta-Loka" (सत्त लोक). We originally came from that spiritual stage, but have now forgotten all about it.

یاد کن هیچ که ناید یادت
از مقامات خوش روحانی
چون فراموش شده است آنجا
لا جرم خیره و سرگردانی

Recollect thou that which is from the blissful Spiritual Realms, but which cometh not into thy memory. Since those Realms hast thou forgotten, hence art thou helpless and bewildered. —*Maulvi Rum.*

ببال رو بران خضرا که بودی
درین ویرانه ها بسیار گشتی

Go thou up into the meadow where first thou wert, for enough hast thou wandered in this wilderness.

—*Shamas-i-Tabrez.*

This physical creation is a wilderness, for soul's meadows and gardens are in the Absolute stage of Pure Spirituality.

درین خاکستر هستی چم غلطی
بران نسریں و کانوں شو کم بودی

Wherefore art thou rolling in this earthly existence? Go thou into those Orchards and gardens, where thou hast been. —*Ibid.*

Thus Shabad-Mystics invite us up into the "blissful mansions" of our true Lord. We are all prisoners of Kala, but they are free people ; they come from Home to take us back to our Heavenly Father. They mix with the prisoners and feel for them ; they bring them, not dread, but the message of love. They are oceans of love ; they love all people, good and bad, righteous and unrighteous. Whoever falls at their feet with love and devotion, he is saved by them, and taken out of the prison. Such is their grace and mercy !

But alas ! we do not recognize them, for they live in great humility. They are in their humility sublime. Just as the highest stars are invisible, but the near ones look very big, similarly these highest mystics remain invisible to the common people, who ignorantly consider ordinary reformers as the highest beings. Political and social reformers make a name in the world, and become gods for the masses, but in their own day great mystics and spiritually high personages are neither recognised nor followed but by a few. This is our extreme ill-luck.

3. Shabad is our Aeroplane. (a) Easy, quick and safe. Shabad Yoga is comparative-

ly the easiest of all mystic practices ; its effect becomes manifest much quicker, and the result is much greater and grander. In this method, there is no unnecessary strain on the body ; and every person, young or old, man or woman, married or unmarried, householder or recluse, without any distinction of caste, creed, or colour, can perform it successfully. It is not like Pranayam and other practices, which are beset with danger. From a child of five to the old man of ninety, it can be adopted by all without any distinction of position in society or intellectual attainments.

It has no outward forms or ceremonies, no rites or ritual ; it only requires true devotion and eagerness on our part, and the grace of a perfect adept. If we be sincerely and earnestly desirous of finding the ultimate Supreme Lord, then out of His unbounded mercy does the adept take us into his fold, and transport us to higher spheres.

(b) Universal and Natural. Shabad-Yoga is a universal and natural method. Any one may follow it without giving up his caste and creed, without altering his social life and position, without neglecting his worldly activities

and duties ; for nothing is to be brought here from outside. "Shabad" is already in every man, and so is soul. All treasures are within him and meant for him. They are his. To get them, only his soul has to be brought into contact with "Shabad", and this can be done by a perfect adept. The inner path of Shabad is designed by Nature, by God Himself, and can neither be changed, nor altered, nor modified. In all times, it remains the same. It is an internal method of realization of Reality open to all who care to have it.

"Ask and it shall be given".

"Knock and it shall be opened".

(c) Not the monopoly of any Religion.

"Shabad" is not the monopoly of any one religion or creed. It is mentioned in the books of all religions, but religions are unaware of it. We may belong to any religion whatsoever, but if we get this "Shabad" from a perfect adept, we shall certainly reach the ultimate stage of pure and transcendent Spirituality and absolute Reality.

As already stated in Volume 1, religions are more or less social and moral institutions.

For purely spiritual ascent we want Shabad-Yoga. A mystic school is not a religion, for men of different religions may belong to it. In fact there is no quarrel between religion and mysticism; they work in their own spheres. Religion is useful for social and moral work; mysticism is indispensable for true spiritual realization and transcendent insight.

(d) **Best suited to this Age.** Thus "Shabad" is the right path to be adopted by all true seekers. It is easy, safe, quick and sure. Further it is the only practice that transports us out of Kalas' dominions into our true Home in Satta-Loka. Moreover it is best suited to this age of Kali-Yuga, when the age of man is short and his energy and vitality very limited. Other practices like Pranayam are not practicable to-day.

ਕਲੁ ਆਇਓ ਰੇ ਆਇਓ । ਨਾਮ ਬੋਢੇ, ਬੋਢੇ ।

ਆਨ ਰੁਤ ਨਾਹੀਂ ॥

Kali-Yuga hath come, O it hath come; sow ye "Nam", O! sow ye; no season is it for other practices.

—*Adi Granth Sahib.*

Sowing of "Nam", as explained at length in Part IV Chapter II, means performing Shabad-Yoga; this is the proper practice for modern times.

4. Recapitulation and Conclusion. Of all mystic practices we would naturally like to follow that one which may be most efficacious, and lead us to the highest stage of spiritual transcendence beyond all Delusion and Phenomena. Only Shabad-Yoga can do that ; other practices leave us in the way, for their organ or instrument of Transport is not purely spiritual. In the highly spiritual realms, nothing else can find access save the spirit, or things transcendently spiritual. "Shabad" alone is a purely spiritual and transcendent entity, and consequently this alone can take us to the very heart of ultimate absolute Reality. Pranas etc., which are the organs of Pranayam and other mystic practices, are not purely spiritual entities. They are not so subtle as the spirit, and consequently they cannot fly up into purely spiritual realms. And as we go by means of them, we too stop where they come to a stand-still. For access into purely spiritual regions, we must ride on the purely spiritual entity of "Shabad".

What Shabad is, and how we come into contact with it, we shall see in detail in the next part ; but this much is plain, that Shabad-

Yoga is the best of all mystic practices—, quickest, safest, surest and of highest reach. This is the mystic practice for all true seekers and keen investigators. Any one who desires an insight into transcendent secrets, can carry on his research in the laboratory of his own body. It is open to all, it is within all, all can get it, all who desire and are keen, but the key to Transport is with the perfect adept. Without a competent teacher of our own day, we can do nothing in this line; a living Guru is the most essential factor.

PART IV.
SHABAD-YOGA.

CHAPTER I.

INTRODUCTORY.

1. Three Stages in Mystic Development.

All who are interested in mysticism are not practical mystics. Mystically inclined people may be divided into three classes :—

(a) Those who talk of high mystic Philosophy, but do not follow the mystic practice.

(b) Those who do the mystic practice, and to some extent enjoy transport and get glimpses of Reality, but have not made a home in the transcendent realms.

(c) Those who have attained to the stage of the ultimate Absolute, and made a permanent home there.

The first kind of people do not come within the fold of mysticism proper, but lie on the border-line; the second kind are on the way but have not reached the final goal; the third are perfect mystic adepts, who have realised their union with the transcendent Absolute, and become the ultimate God Himself. Or we can

say that there are **Three Stages** in Mystic Development and inner spiritual realisation *viz* :—

(a) **Kathani** (कथनी) *i. e.*, Talking of mystic knowledge without having attained it by inner enlightenment.

(b) **Karani** (करनी) *i. e.*, Doing the mystic practice with zeal and earnestness, and putting one's heart into it. This leads to inner enlightenment and spiritual realisation of transcendent Truths.

“Kathani” is easy and pleasant, for every one likes to talk like a great mystic, but “Karani” is difficult and hard. Without “Karani”, however, mere talking is of little avail; for it is actually doing the mystic practice that brings one true transcendent knowledge and bliss.

कथनां मीठी खांड सी, करनी विष की लोय ।

कथनी तज करनी करे, तो विष से अमृत होय ॥

Talking is sweet as sugar, doing bitter as gall; leaving aside talking, if takest thou to doing, then from poison wouldest thou become nectar.

(c) **Rahni** (रहनी) *i. e.* Living in the higher spiritual planes. This is the final stage in mysticism, and attained only after one has so thoroughly mastered the second stage that he has made a home in the subtle spiritual realms.

Mystics of this highest stage live in upper regions of transcendent spirituality, and come into the body only at that time during the day when they have to deal with people of this world.

The great mystic Kabir says :—

करनी करे सो पुत्र हमारा, कथनी कथे सो नाती ।
रहनी रहे सो गुरु हमारा, हम रहनी के साथी ॥

Who treadeth the mystic path, he is dear to me as my son ; who talketh of it, he is a distant relative ; but who liveth there in Transcendence, he is verily my Guru : I am with him who liveth there. —*Kabir Sahib.*

He who lives in those transcendent realms goes beyond Delusion, and becomes the Lord and master of the whole universe.

ਦਸਵੇ ਦੁਆਰਿ ਭਹਤ ਕਰੇ । ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਇ ॥

“ In Daswan Dwar ” who maketh his home, knoweth he all the three worlds. —*Adi Granth Sahib.*

खाट तुलाई दसवे द्वारा । तहां करूं बिस्त्रामा ॥

In “ Daswandwar ” is my bed and bedding, and there do I repose. —*Kabir Sahib.*

“This Daswandwar” refers to the purely spiritual stage of Parbrahm, where Shabad-mystics repose. At this plane between “ Ira ” and “ Pingala ” (also called Ganges and Yumuna), Kabir Sahib says, he has made his residence ;

and he asks Rishis and Munis, who are lower down below Brahm, to find out the way to this higher stage of pure spirituality.

गंग जमन के अन्तरे, सहज सुन्न के घाट ।

तहां कबीरे मठ कीया, खोजो मुनि जन बाट ॥

Between Ganges and Yamuna is the plane of "Sahj Sunna"; there hath Kabir made his residence, seek the path, O Ye Munis. —*Ibid.*

Similarly Guru Gobind Singh tells his disciples to make a home in the spiritual planes.

ਰਹੀ ਰਹੇ ਸੋਈ ਸਿਖ ਸੇਰਾ । ਉਹ ਸਾਹਿਬ ਮੈਂ ਉਸ ਕਾ ਚੇਰਾ ॥

Who liveth in transcendent realms, he is my true disciple; nay, he is my Lord and I am his slave.

—*Guru Gobind Singh.*

But without Guru and the mystic practice we cannot attain to this stage.

शब्द और सुरत भये एका । नाम धुन्यात्मक देखा ॥

गुरु बिन और बिना करनी । मिले कस कहौ यह रहनी ॥

When "Shabad" and soul become one, "Dhunyatmak Nam" is seen. Save through Guru and practice, say how can one attain to this living. —*Radha Swami Sahib.*

Some people are under the impression that mysticism makes one lazy and inactive; but in fact it is just the other way. Mysticism is meant for brave men, and it makes people brave and active. However, the work and

activity of great mystics is not confined to the physical plane ; it is rather chiefly in the higher planes.

Shabad-mystics dive deep into the ocean of Existence, and fathom the very bottom of Reality. They have opened their inner eyes, and they see ; they have opened their inner ears, and they hear ; they have awakened their transport and they know. They know transcendent mysteries and hidden secrets of God ; they move in higher planes of absolute consciousness. They are *in* this world, but not *of* it ; and they want to take others also to their high stage of spiritual bliss and absolute knowledge.

2. **Salvation Now and Here i.e. "Jivan Mukti"** (जीवन मुक्ती) Now, can we attain to the stage of transcendent consciousness in this very life ? Can we go beyond the portal of Death during our life-time, before the Angel of Death comes to take us away ? To this the world says, "No," but mystics assure us that we can. They do so themselves, and teach us also how to do it. Unless we find God now and reach subtle spiritual stages in our life-time, where is the guarantee that we shall do so after death ?

इहचेदशकद्वौद्धु प्राक शरीरस्य विलसः ।

ततः सर्गेषु लौकेषु शरीरत्वाय कल्पते ॥

If a man realiseth not his Self during life-time, from life to life in a series of births and deaths must needs he go.
—*Kathopanished II. 6-4.*

इक चेदवेदादश संत्यमस्ति न चेदिहावेदान्यहती विनष्टिः ॥

If a man knoweth not his self during life-time, the ills that may be in store for him after death, he cannot even imagine.
—*Kanopanished II. 13.*

साधो भाई जीवत ही करो आसा ।

जीवत समझे जीवत बूझे, जीवत मुक्ति निवासा ॥

.....

अबहूँ मिला सो तबहूँ मिलेगा, नहीं तो जमपुर बासा ॥

During life-time do thou hope to have realisation, O thou mystic brother ; for while living doth a man understand, knoweth he while living, and while living doth he attain salvation..... If here dost thou find Him, then shalt thou meet Him hereafter ; else into the jaws of Death shalt thou go.
—*Kabir Sahib.*

We should not rest on the hope of getting salvation after death ; we can find transcendent secrets and know ultimate Reality in this very life, before our death.

مذکر امروز بہشت نقد حاصل میشود

وعدہ فرداے زاہد را چہاں باور کنم

When Heaven is being offered to me to-day, wherefore shall I believe in the priest's promise of to-morrow ?

—*Khawaja Hafiz.*

Salvation can certainly be obtained during life-time. Mystics assure us of this over and over again. If it was given to people only after death, how could we have come know of it at all.

ਮੁਏ ਹੁਏ ਜੇ ਮੁਕਤ ਵੇਉਗੇ । ਮੁਕਤ ਨ ਜਾਨੇ ਕੋਇਲਾ ॥

If after death dost Thou give me salvation, O Lord, then salvation none would know. —*Nam Dev Ji.*

(a) **Dying While Living (ਜੀਉਂਦੇ ਮਰਨਾ).**

Salvation can be had in this very life before we leave this mortal frame only if we learn (as pointed out in Volume I also) how to die before our final death. Mysticism teaches us how to do this, *i. e.*, how to take our soul out of the body and transport it to high spiritual planes. By thus dying before death, we go beyond all delusion and darkness and find true bliss and beatitude of spiritual planes just now and here.

ਜੇ ਤੂੰ ਮਰੇਂ ਮਰਨ ਤੋਂ ਪਹਿਲਾਂ । ਇਹ ਮਰਨਾ ਫਲ ਪਾਵੇਗਾ ॥

If before thy death dost thou die, this dying shall bear fruit. —*Bhulle Shah.*

آن تولدی کہ بے بدن داری بدن
پس مژدس از جسم و جاں بدروں شدن

Thou art such that without the body (Physical) thou hast a body (Astral). Be not afraid then of getting out of thy mortal frame.

The fruit of dying before one's death is liberation from the thralldom of Maya and salvation from the bondage of Karmas. All mystics strike the same note.

موتوا قبل ان تموتوا -

Before thy death do thou die. —*Qoran.*

هر که پیش از مرگ مرده از یک جهان غم خلاص
هر که بیرون رفت از عالم ز عالم شد خلاص

Whoever dieth before his death, getteth he relieved of a world of sorrow ; whoever flieth out of the universe, getteth he delivered from the universe.

Mystics therefore invite us to go up into their blissful realms during our life-time ; they call us up.

خیز بلیتساں بیا پیش از اجل
در نگرشاهی و ملک بے خلل

Rise thou, O soul, and come thou up before thy death ; and behold thou thy kingdom and thy eternal Home. —*Maulvi Rum.*

بمیرای دوسره پیش از مرگ کر می زندگی خواهی

If life dost thou desire, then before thy death do thou die, O friend. —*Ibid.*

True life we cannot have unless during life-time we cross the boundary of Death, and so to speak, be born again on subtle spiritual planes.

Except a man be born anew, he cannot see the Kingdom of God. —*Christ.*

سر مو تو قبل موت این بود
کر پئے مردن غنیمت ها رسد

Of dying before death the secret is this, that after such a dying divine blessings dost thou receive.

—*Maulvi Rum.*

پیش مردن میراے نیکو سیر
جاں بچاناں ده ز جاں خود گزر

Die thou before thy death, O thou man of good disposition ; offer thou thy life to the beloved Lord, and sacrifice thou thyself at His altar. —*Ibid.*

ਨਾਨਕ ਜੀਵਤਿਅੰ ਮਰ ਰਹੀਐ । ਐਸਾ ਜੋਗ ਕਮਾਇਐ ॥

Such a mystic practice do thou follow O Nanak, that diest thou even while living —*Adi Granth Sahib.*

Shabad-Yoga is such a practice that enables us to die while living, and experience transports into spiritual realms.

تا نمیری سود کے خواہی رہود
او ہمیرد بہرہ بردار از وجود

So long as diest thou not, what good dost thou gain? O go thou into Death, and from thy body do thou derive benefit. —*Maulvi Rum.*

But this dying before one's death does not mean going out of the body altogether, and severing one's connection with it. It only

means withdrawal within us of our conscious spirit current from the physical plane into the subtle transcendent realms. When we are in the waking state we are, so to speak, sitting in the windows of our house and looking outside. Our eyes, ears, nose, mouth and the like are external windows through which we perceive Phenomena. In Transport, we close these windows, and open our inner window and go into the inner apartment of our Self to look on Reality.

3. **Man—The Microcosm.** True Light is within us, without it is all darkness and delusion. God is not physical or material that He may be found in this Physical Creation. He is extremely subtle and spiritual, and consequently we should seek for Him in spiritual transcendent realms, access into which is possible only through inner concentration. Therefore mystics tell us again and again to look within. God abides in the deep recesses of our own being, but we search for Him outside.

یار در پہلو چرا ہے پیغمبر

یار در تو تو چه کردی در بدر

Under thine own arm is thy Beloved, and thou art ignorant ; in thyself is thy Beloved, and goest thou from door to door.

ਕਾਇਆ ਅੰਦਰ ਆਪੇ ਵਸੇ, ਅਲਖ ਨ ਲਖਿਆ ਜਾਈ ।

ਮਨਮੁਖ ਮੁਗਧ ਬੁਝੈ ਨਾਹੀਂ, ਬਾਹਰ ਭਾਲਨ ਜਾਈ ॥

In the body resideth He Himself, the Transcendent
Divine Being, but the egoistic foolish fellow seeketh Him
outside. — *Adi Granth Sahib.*

دریاے محیط در سبوتے در صورت خاک (سماء)

A vast ocean is enclosed in a pot, and in a frame of
clay (man) is heaven hidden.

The infinite is contained in the apparently
finite ; the Eternal resides in the outwardly
evanescent ; the transcendent Absolute is
screened in flesh and blood ; the Supreme Being
is concealed in the human body.

ਵਿਣ ਕਾਇਆ ਜਿ ਹੋਰ ਥੇ ਧਨ ਖੋਜਦੇ, ਸੇ ਮੁੜ ਬੇਤਾਲੇ ।

ਸੇ ਉਜੜਿ ਭਰਮ ਭਵਾਈਅਹਿ, ਜਿਉ ਬਾੜ ਮਿਰਗ ਭਾਲੇ ॥

Who seeketh the Lord elsewhere, and not in his
body, he is a very fool ; in delusion doth he wander about
hither and thither like the deer that for his own musk
looketh into shrubs. — *Adi Granth Sahib.*

God is within us but we foolishly search
for Him outside, in books, in rivers, in temples,
in stones, and everywhere, but vain is our
search. If we get the path of " Shabad " from
a mystic adept, we shall be able to find Him
from within.

अपनो आपन ही में पायो ।

शब्द शब्द भयो उजियारो सत्गुरु मेद बतायो ।

जिऊं कुरंग नाभी कस्तूरी हूँ डत फिरत भुलायो ॥

In my own self have I found Him ; "Shabad" giveth Light and Satguru showeth the way. Formerly like the deer that wandereth about in delusion for musk that is in his own naiv, outside did I seek Him.— *Sur Das Ji.*

ਪੁਰਖ ਮਧ ਜਿਉਂ ਬਾਸ ਬਸਤ ਹੈ, ਮੁਕਰ ਮਾਹਿ ਜੇਸੇ ਛਾਈ ।

ਤੈਸੇ ਹੀ ਹਰ ਬਸੇ ਨਿਰੰਤਰ, ਘਟ ਹੀ ਬੇਸੇ ਭਾਈ ॥

As scent is in the flower and shade in the cloud, so is God within thee ; in thine own body do thou seek Him, O brother. —*Adi Granth Sahib.*

(a) Human Body — Temple of God.
This human frame is the true temple of God, for He is to be realised and worshipped in it.

ਹਰਿ ਮੰਦਰਿ ਏਹ ਸਰੀਰ ਹੈ, ਗਿਆਨ ਰਤਨ ਪਰਗਟ ਹੋਇ ।

ਮਨਮੁਖ ਮੂਲ ਨ ਜਾਨਨੀ, ਮਾਨਸ ਹਰਿ ਮੰਦਰਿ ਨ ਹੋਇ ॥

The temple of God is this body from which come out the rubies of knowledge ; but the egoistic people know not at all that man can be the temple of God. —*Ibid.*

تن را چو مشق کاه دامن در زیر او دریائے جان
گرچه ز بیرون ذره صد آفتابی از درون

As a handful of straw dost thou know thy body, but underneath it floweth the ocean of Life ; outwardly thou art a particle, but inwardly art thou a hundred Suns. —*Shamas-i-Tabrez.*

This small creature, man, is a wonder of wonders, but he knows it not. If by the grace of the mystic adept his inner eyes are opened, then shall he realise that the true temple of God is this human body.

ਗੁਰ ਪਰਸਾਦੀ ਵੇਖ ਤੂ, ਹਰਿ ਮੰਦਰ ਤੇਰੇ ਨਾਲ ॥

By the grace of Guru do thou behold, with thyself is the temple of God. —*Adi Granth Sahib.*

External temples and places of worship do not have God in them, but only idols of our own making ; but this body of man has been created by God after His own image, and in it doth He live.

“Man He made in His own Likeness”. —*Bible.*

For true realisation we should look within : because there we have the living God. In the human body are all things ; in it are orchards and gardens, in it are towns and cities.

ستم است گر هوس کشد کم بسیر سرو سمن در آ
تو ز غنچه کم نه دمیده در دل کشا به چمن در آ

What a pity if desirest thou to go to the cypress and jasmine ! for thou art thyself no less blossomed than a flower. O, open thou the door of thine own heart, and come thou into the garden.

حیضم آید کم خراجه بتماشای چمن
کم تو خوشتر ز گل و تازه تر از نسرنی

Alas ! for recreation into the garden dost thou go ;
for more fragrant art thou thyself than the red-rose, and
fresher art thou than the dog-rose.

But without a perfect mystic adept to
show us the way, we cannot find access inside
into those divine gardens and heavenly
assemblies.

در دماغ تو گلشن و مجلس
سیر کن نیز رو ز مرشد پرس

In thy brain are gardens and assembly ; O, ask thou
the Guru, and get in thou at once to enjoy those sights.

(b) **All is Within Man.** This human
frame is indeed a wonderful structure.
Within man are all worlds and universes.
All transcendent secrets, all heavenly treasures,
all divine blessings, all knowledge, all bliss,
all love, all things are within.

ਘਰੇ ਅੰਦਰ ਸਭ ਵਸ ਹੈ, ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀਂ ॥

Within this house is every thing, and nothing is
without.

—*Adi Granth Sahib.*

This body thus contains the whole universe,
it is an epitome of all creation.

ਜੋ ਬ੍ਰਹਮਾਡੇ ਸੋਈ ਪਿੰਡੇ, ਜੋ ਖੋਜੇ ਸੋ ਪਾਵੇ ॥

Whatever is in the universe, the same is in thy body ;
whosoever seeketh, verily doth he find.

—*Pipa Sahib.*

در بحر وجود تسبی موجود هم
طوفان بکنی و خواه لنگر بشری

In the ocean of thy body is every thing ; thou mayest have a tempest, or become thou an anchor.

ਕਾਇਆ ਅੰਦਰਿ ਸਭ ਕਿਛੁ ਵਸੇ, ਖੰਡ ਮੰਡਲ ਪਾਤਾਲਾ ।

ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੇ, ਸਭਨਾ ਕਰੇ ਪ੍ਰਿਤਪਾਲਾ ॥

ਕਾਇਆ ਅੰਦਰਿ ਰਤਨ ਖਦਾਰਬ, ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ।

ਇਸ ਕਾਇਆ ਅੰਦਰਿ ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ, ਹਾਟ ਪਟਨ ਬਾਜਾਰਾ ।

ਇਸ ਕਾਇਆ ਅੰਦਰਿ ਨਾਮੁ ਨਉ ਨਿਧ, ਪਾਈਐ ਗੁਰ ਕੇ ਸਬਦ ਵੀਚਾਰਾ ॥

In thy body is every thing—subtle planes and Nether world ; in thy body resideth the Almighty Lord Himself Who sustaineth all ; in thy body are gems, rubies, and storehouses of Devotion ; in this body are all the nine parts of the Earth, shops and bazars ; in this body is the treasure of “ Nam ”, that by the practice of Guru’s “Shabad” is obtained.

—*Adi Granth Sahib.*

اندرونش روان چو روح نمود

کس تو سیرش نگر بهار وجود

When flieth thy soul inwards within thee, behold thou the beauty of thy body and enjoy its sights.

So we see that this human body is a model of the whole creation. We are each one of us, the complete universe. Man is the microcosm, “Alam-i-Saghir” (عالم صغیر), of the cosmos, which is the macrocosm, “Alam-i-Kabir” (عالم کبیر). We can know the macrocosm by studying the microcosm. We study Nature from outside, but never look at her from within. For the nourishment of the tree we wet its leaves

and branches, but do not water the roots. The roots of the tree of creation are on the subtle planes, access into which can be had by looking within our "self". We read external books of the world, but the inner book of our "Self" we never care to see. In a single line of this wonderful book is concealed the whole treasure of transcendent knowledge, and one word of it means more than the whole learning of all the ages.

(c) **How is God Within.** God is indeed within us, and should be sought for within ; but this does not mean that He is a part of our physical frame, and that we should search for Him in the veins and arteries of our body. No, He is subtle and spiritual ; He abides in the deep recesses of our being. Thus although inside us, by killing the body we do not kill Him ; the death of this mortal frame does not touch Him, for He is transcendent.

God is no part of our body for the same reason for which He is not to be found in the material world outside. He is not physical or material. By saying that He is inside us, mystics mean that we can realise Him only by concentrating within ourselves. This concen-

tration takes us out of the physical world, and makes us subtle. When subtle, we can know other subtle spiritual entities. Unless we become very subtle ourselves we cannot come into contact with God, and other subtle entities.

It is a general principle that the organ of knowing should be suited to the object of knowledge, and be of proportionate subtlety or sensitiveness. Our eyes cannot see light which is too bright or too dim. Dazzling light looks like darkness. Similarly our ears cannot hear sounds which are too loud or too low. For sounds above or below the range of our ears, we use scientific instruments, which makes those sounds audible. Thus by mechanism we make our ears subtle enough to perceive subtle sounds. Similarly very minute things or very distant objects remain invisible to the naked eye ; but if we make our eyes subtler by applying microscopic and telescopic glasses to them, we can see all those things. But this happens on the same plane of existence *viz.* the physical world. If we want to know something which is on the subtle astral plane, we have to become astral ; and this we can do only by withdrawing ourselves inwards, *i. e.*, by internal

concentration. Absolute Reality is extremely subtle and transcendent, and therefore to know it we must recede within our subtle, transcendent self; we must become as subtle as that Reality.

Phenomena conceals from our view the essence of Reality; Maya hides from us the face of Brham. If we go on looking at the cover of Maya or Phenomena, we shall never get at the Reality beneath; but if we remove this veil of Matter, we shall certainly behold the glory of Divine Light. Only by concentrating within ourselves can we remove this veil of Matter, and see the splendour of pure spirit.

Moreover when mystics say that God is within us, they do not imply that He is not without. No, God is omnipresent; He is everywhere and in all things; He is not confined to us, He exists outside as well. But by saying that He is within, they mean that unless we realise Him within, we can never know Him outside. With these physical eyes we cannot see Him, nor hear Him with these ears of flesh. But if once by mystic intuition we behold His subtle transcendent being within ourselves, then we shall recognize Him outside too.

“Know ye that the kingdom of Heaven is within you.”
—*Jesus Christ.*

4. **Mystic Psychomachy.** Thus our body is a sort of a house for the soul; this spiritual entity, so to speak, resides in this mortal frame. Just as a house has windows and doors, similarly this moving house has several apertures and openings through which the soul looks out on external phenomena. But as it cannot leave it, this body has become a prison-house for it. The spirit is enclosed in the confines of the flesh; this divine entity is locked up in this little cell. Thus there is a conflict between the soul and body. Unless we manage to take our soul out of this confinement, we cannot see subtle spheres, nor have true knowledge, or real bliss.

خلق را از بند صندوق فسون
که خرد جز انبیا و مرسلون

Save saints and mystics who liberateth humanity from the shackles of this magical box? —*Maulvi Rum.*

Mystics are themselves free people, and they can make others free as well. Whoever knows the art of going out of the physical body can teach it to others also; but not he who is himself in bondage.

اے خدا بگمار قوم رحم مند
تازہ سدرق بدن ما را خرنند

Send us Thy merciful mystics, O Lord, so that from the encasement of this body may they liberate us. —*Ibid.*

But it is not only the gross, material body that imprisons us; man's soul has a variety of chains and fetters to bind it. Five Tattwas, (पञ्च तत्त्व), Three Gunas (त्रिगुण), Twenty-five Prakritis (पचीस परवृत्ति), Mind (मन), and Maya (माया), all keep it covered and hidden. In itself it is ever knowing and blissful, but its Light is concealed under these covers. If we put off these covers one by one, the Spirit shall shine forth in its inherent refulgence, and shed its divine lustre all around it.

(a) Three Bodies of Man. As already pointed out, man has not one body but three :—

- (i) The gross Material body (स्थूल शरीर).
- (ii) The subtle Astral body (सूक्ष्म शरीर).
- (iii) The subtler Causal body (कारण शरीर).

If we get out of this physical frame (*i. e.*, withdraw ourselves inside), then with the astral body we move about in and perceive astral creation. If we withdraw ourselves still further inside, we go out of the astral body as well. Then we use the causal body for knowing

causal entities. If we withdraw ourselves from this body even and go still deeper into our inner being, we remove all covers from over the soul, and let it shine in its own sublime radiance.

Hence realisation means removing from over the soul all the various covers that hide its divine Reality and conceal its transcendent Being. During mystic transport the soul comes out of these confinements, and in a moment of eternal consciousness it perceives the profound essence of its inner Spirituality, and beholds the divine face of the Supreme Lord. At that time our soul sees that it is a drop of the Ocean of Godhead, that in essence it is the same as the ultimate Infinite, Who is the source of all Creation and the fountainhead of all Life.

(b) Mind and Soul. Our soul is, as already said, a drop of the ocean of ultimate Absolute Reality, "Satta-Purush" (सत्त पुरुष) or "Haq" (حق), but several people confuse that final stage with the lower stage of "Om" (ओम्) or "Brahm" (ब्रह्म). Some of us look upon "Brahm" as the final Lord, and soul as a particle or drop of His ; but it is not so.

Brahm is not our final God, nor is soul a drop of His. Our soul emanated from "Satta-Purush" who is our real Lord ; it is our Mind (मन) that comes from "Brahm". Just as in its profound essence our soul is the same as "Satta-Purush", similarly in its deep reality our mind is one with "Brahm". Through mystic transport both reach their respective origins ; the mind gets merged in "Brahm" or "Om" (who is after all a Reality of the Second Order) ; but the soul goes higher up to "Satta-Purush", and becomes one with Him. He is true Reality of the First order, the Ultimate Absolute Transcendent Lord.

(c) **Three forms of the Mind.** Our mind has three forms, or we can say that man has three minds :—

(i) **Material Mind** (पिंडी मन) *i. e.* the mind as it is in the physical body, with its lower tendencies and limited capacity.

(ii) **Astral Mind** (ब्रह्मंडी मन) *i. e.* the mind in the astral body, with its subtle powers and higher tendencies. Here it is one with "Niranjan", who is mind for "Brahm" or "Om".

(iii) **Causal Mind** (निज मन) i. e. the mind in the causal body, with its subtlest powers and highest tendencies. Here it is one with "Brahm" or "Om", who is mind for "Parbrahm".

Unless we go beyond all these three minds or three forms of the mind, our soul is not completely uncovered, and we do not behold naked Spirituality.

(d) **Knot of the conscious and the unconscious.** Generally, we talk of mind or soul, as if they were but one entity. Mind (मन) and Soul (ह्रुत्) are in reality two things ; but for purposes of this world they are so closely joined, that they may be looked upon as one. This is the subtlest form of the Knot of the Conscious and the Unconscious (ਜੜ ਚੇਤਨ ਦੀ ਗੰਭ).

The real living entity is the soul ; mind in itself is inert and a reality of the second order ; it is the soul that puts life into it, as also into the body. Here in this material world, all these things, body, mind and soul are closely joined together by strong ties of desire, and bound hard by the chains of egoism and delusion. This is the Knot of the Conscious.

and the Unconscious ; soul is conscious, all else in man is in itself unconscious ; it is the soul that lends them consciousness and power.

(e) **How to open this Knot.** "Shabad Yoga" teaches us how to sunder them apart, and take each to its source or fountainhead. Through transport is this hard knot unravelled, and the soul set free from the slavery of the body and mind. Matter mixes with matter, mind goes up to "Brahm" (ब्रह्म) and gets absorbed there, and the soul flies higher up to Satta Purush and merges in that Highest Being. This is the true conquest of the Spirit over the Flesh.

5. **Recapitulation.** We have seen that Salvation can be had now and here. By mystic flight we can cross the portal of Death and have experience of the next world, *i.e.* transcendent planes, before our soul finally leaves the body. If we do not know God in our life-time, there is no surety that we would go to Him after death. But dying before one's death means simply the withdrawal of the spirit-current from the physical plane inside and up into the Astral, Causal, and Spiritual spheres.

Man is the microcosm of the whole creation, the macrocosm ; in him are all treasures, all subtle worlds, and even God. Human body is the true temple of God, for He abides in the deep recesses of our being, and can be worshipped only inside ourselves. The more we recede into ourselves, the nearer we get to absolute Reality. All is within us, but not as a part of our body ; it is in our deep spiritual essence and being, concealed in several covers of different kinds of bodies,—Physical, Astral, and Causal—which lie one under or within another. Although for practical purposes, our mind and Soul are one thing, yet in reality they are two separate entities. They are bound up into a knot, and Shabad-mysticism alone opens this hard knot of the “Conscious” and the “Unconscious” ; and frees the Conscious soul from the entanglements of the Unconscious matter and mind.

Mind is an essence of Brahm or Om who is a Reality of the second order, while soul is an essence of (Satta-Purush) who is the absolute ultimate Reality. Our true being is Soul and our true Home is with Satta Purush, for below Him it is all relative Reality. Going up

there into the bosom of the ultimate transcendent Truth, we are not ensnared again by Phenomena ; reaching that true Home of bliss, we suffer not again the pinch of Delusion. There we behold the absolute Truth of Supreme Oneness, that comprehends and penetrates all ; there we experience the rapture of naked Spirituality and the ecstasy of Divine Light ; there we exist in the Existence of the ultimate Absolute, and live in the Life of the true Transcendent. And for transport into those spiritual realms, the vehicle is " Anhad Shabad".

CHAPTER II

SHABAD

Shabad alone takes us into the innermost recesses of pure Spirituality ; it alone casts off from over our eyes the veil of ignorance and delusion, and shows us naked Truth in its divine glory and celestial splendour. In a moment of eternal consciousness of Shabad does the soul embrace the whole of cosmos, and comprehend the Totality of Being ; in a maddening rapture of its spiritual ecstasy does it behold the light of transcendent Truth and bathe in the radiance of divine Glory. We are ignorant of that Glory and have forgotten our true Home with God ; and therefore suffer a perpetual round of misery and trouble. This ignorance, however, is not intellectual, this forgetting is not mental. It goes deep into our being ; it is stuck firm to the root of our existence. If we be anxious to shake off this chronic lethargy and come out of this universal oblivion, we should try to get "Shabad".

1. **Transcendent.** "Shabad" is a super-conscious transcendent entity. It can neither

be heard with the ears, nor uttered by the tongue. Pen cannot write it, language cannot describe it. It passes all human perception and conception ; it transcends all limitation and dependence ; it goes beyond all duality and reality. For its transmission it does not depend on any material element ; it penetrates all things and beings.

This "Shabad" is the essence of all Reality and Existence ; this divine "Word," this Heavenly Harmony, this celestial Music—it is the Light and Life of all Creation ; it is the very being of the ultimate Absolute. It is a Supreme Current of Spirituality, a wave or tide in the ocean of Godhead. It permeates all Creation, it pervades the whole Cosmos. Only the transcendent soul can come into contact with it ; only in a super-conscious rapture of mystic transport can we touch it, and know it ; only in a divine ecstasy of spiritual flight do we embrace it ; only in a moment of eternal consciousness do we become one with it. It is no concern of the physical senses or mental faculties.

ਅਖੀਂ ਬਾਬਹੁੰ ਵੇਖਣਾ, ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥

Without eyes is it seen, and without ears is it heard.

—*Adi Granth Sahib.*

ترک و کرد و پارسی کو و عرب
فہم کردہ اُن ندا بے گوش و لب

Without ears and without lips is that "Voice" known
and all can know it, Turks, Kurds, Persians, Goavians
and Arabs. —*Maulvi Rum.*

Save Shabad-mystics none knows the high
spiritual realms of mystic transport.

مقاماتے بدیدم من حکایاتے شنیدم من
بحالاتے رسیدم من کہ کس آنجا نبرده ہے

Those places have I seen, and those stories have I
heard, and into that condition have I gone, which none
doth know. —*Chishti.*

शब्द २ सब कोई कहै, वह तो शब्द विदेह ।
जिभ्या पर आवे नहीं, निरखि परखि कर लेह ॥

Of "Shabad" doth every one talk, but that "Shabad"
is Transcendent. The tongue cannot utter it; only the
soul can behold it and know it. —*Kabir Sahib.*

اے خدا بنما تو جاں را اُن مقام
کاندروبے حرف ے روید کلام

Reveal Thou to my soul that stage, O Lord, where
without words do we talk. —*Maulvi Rum.*

In those spiritual realms the transcendent
"Shabad" resounds without any medium, and
the soul talks without the lips and the tongue.

شیخ فعال اسے بے آلس چو حق
با مریدان داد بے گفتن سبق

Like God without hands and without feet doth the Guru act ; and without speaking doth he give lesson to his disciples. —*Ibid.*

“Shabad” cannot be put into words ; it is a spiritual transcendent lesson which goes direct from the soul of the teacher to the soul of the pupil. It passes from soul to soul, directly and intuitively, without any media or means. What Guru tells us orally is but an attempted description of or a pointing to this transcendent “Shabad”, which in itself can never be expressed in words or language.

2. Mentioned in all Religions. “Shabad” is mentioned in the sacred books of all religions under various names, but those religions are unaware of it ; for they confine themselves to the surface-meaning of words, the profound mystic significance of which can be unearthed only through a transport of the soul into realms etherial and divine. In the Sikh scripture, “Adi Granth Sahib,” this Essence of God, or Being of the “Most High,” has been expressed by such words as “Nam” (ਨਾਮ—Name), “Dhun” (ਧੁਨ—Music), “Sar Shabad” (ਸਾਰ ਸ਼ਬਦ—Real Word), “Sachcha” (ਸੱਚ—Truth) ; “Sat Shabad” (ਸੱਤ ਸ਼ਬਦ—True Word) ; “Anhad Shabad” (ਅਨਹਦ ਸ਼ਬਦ—

Eternal Word) ; “ Bani ” (ਬਾਨੀ—Word) ; “Guru Bani” (ਗੁਰ ਬਾਨੀ—Guru's Word) ; “Akath-katha” (ਅਕਥ ਕਥਾ—Unutterable utterance) ; and “Ajapa-jap” (ਅਜਪਾ ਜਾਪ—Unrepeatable Repetition). Hindus call it “Nad” (ਨਾਦ—Music) ; or “Akash Bani” (ਆਕਾਸ਼ ਬਾਣੀ—Heavenly Voice), Mohammadans “Kalam-i-Ilahi ” (کلام الہی — God's word), “ Nadai-asmni” (نَدائے آسمانی—Heavenly Harmony) or “Ism-i-Azam” (اسم اعظم—Highest Name), and Christians “ The Word ”.

In their writings Greek mystics also mention this “Shabad” ; for instance, Socrates says that within himself he heard an inner Sound which transported him to realms transcendent and divine ; and Pythagoras also makes a mention of it. When we read of the “Music of the Spheres,” it is perhaps a reference to this transcendent Shabad. Similarly “Logos” seems to point to this Spiritual current.

As there are five forms of this Spiritual transcendent music up to the Final Stage, this mystic method of “Shabad” is also called the “Path of Five Melodies” (ਪੰਜ ਸ਼ਬਦ ਦਾ ਰਾਹ). This practice of “Shabad” is usually called “Shabad-Abhyas” (शब्द अभ्यास), because “Abhyas” means practice, and “Shabad” means

this Eternal, Divine, Transcendent Word. It has various names, but all point to the same thing—the transcendent Current of Spirituality which emanates from the Absolute God and resounds in all planes and regions, creating and sustaining all life and being.

And as in this mystic path, our soul, which is called “Surat” (ਸੁਰਤ), is to be united with the transcendent “Shabad”, this practice is also termed “Surat Shabad Yoga” (ਸੁਰਤ ਸ਼ਬਦ ਯੋਗ). Yoga means union. “Sahj” (ਸਹਜ) being a spiritual transcendent state of beauty of the soul in “Satta Loka”, the goal of this mystic method, this practice of “Shabad” is also known as “Sahj Yoga” (ਸਹਜ ਯੋਗ).

ਸਹਜੇ ਨੂੰ ਸਭ ਲੋਚਈ, ਬਿਨ ਗੁਰੁ ਪਾਇਆ ਨ ਜਾਇ ।

.....

ਤੈ ਰੁਨਾਂ ਮੇਂ ਸਹਜ ਨ ਉਪਜੈ, ਤੈ ਗੁਨ ਭਰਮ ਭੁਲਾਇ ।

ਵੇਢੇ ਪਦ ਮੇਂ ਸਹਜ ਹੈ, ਗੁਰਮੁਖ ਪੱਲੈ ਪਾਇ ॥

To attain to “Sahj” every man doth desire, but without Guru he reacheth it not....In the three “Gunas” (qualities) “Sahj” cannot be had, for in delusion are these three “Gunas.” In the Fourth Realm is “Sahj” and “Gurmukh” (devotee of the Mystic Adept) alone getteth it.

—*Adi Granth Sahib.*

“Sahj” also means easy and natural, and in this sense too this name, “Sahj Yoga”, is appropriate to this mystic school. This practice of Shabad is also known as “Sultan-ul-azkar” (سلطان الذکار), the king of all Repetitions. “Sultan” means “King”, and “Azkar” is the plural of “Zikar” (ذکر), which means “Repetition.” Other practices inculcate repetition of holy names of various languages ; but this king of all gives us for repetition, not any word of this world, but the transcendent “Word” of God to be uttered and grasped by the naked soul on high spiritual planes. Thus by various names has this transcendent entity been mentioned, but there is nothing in a name. “A rose with another name would smell as sweet.”

Call it what we may, it is the transcendent and all-pervading form of God, it is His heart and soul, His essence and existence, His life and light ; it is God’s very Being, His very Self ; but it manifests itself in the form of Divine music, unending and eternal, which has also been called :—

(a) Bani (बाणी) or Sound-current.

بانگ و جسته جو کہ آن حافل نشد
 تاب خورشیدے کہ آن آفل نشد

O seek thou that Music which never dieth ; O find thou that Sun that never setteth. —*Maulvi Rum.*

That Sun is visible to the naked soul alone, and that Music audible to spiritual ears only. The world at large does not know of these ; the mystic alone hears that Harmony, and beholds that Light.

بنگردد در نفس خود صد گفتگو
هم نشین او نبرده هیچ بر

Within himself hundreds of voices doth he hear ; but of these even the man next to him getteth not an inkling. —*Ibid.*

We do not hear that "Voice", because our ears are clogged by the dirt of worldly desires ; and our minds have got the rust of sinful deeds.

نشود آن نغمه هارا گوش حس
کز ستمها گوش حس باشد نجس

Thine ear those Melodies doth not hear, for by evil deeds hath it been polluted. —*Ibid.*

But if it be purified by the inspiring words and enobling company of mystics, it can hear that Eternal Melody.

ਜਨਮ ੨ ਕੇ ਲਾਗੇ ਬਿਖ ਮੋਰਚਾ । ਮਿਲ ਸੰਗਤ ਸਾਧ ਸੇਵਾਰੀ ॥

With the dirt of many lives is it rusty ; and in the company of mystics is it cleansed. —*Adi Granth Sahib.*

Mystics clean away the dirt of our mind by applying the soap of "Shabad" or "Nam".

ਮੁਤ ਪਲੀਤੀ ਕਪੜ ਹੋਏ । ਦੇ ਸਾਬੁਨ ਲਈਏ ਓਹੁ ਧੋਇ ॥

ਭਰੀਏ ਮਤਿ ਪਾਪਾਂ ਕੇ ਸੰਗ । ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੇ ਰੰਗ ॥

When clothes get dirty, they are washed with soap ; when the mind is polluted with sins, by Nam is it washed.

—*Guru Nanak.*

Upnishads also mention this Shabad at various places. For instance in the Nad Bind Upnishad of the Rig Veda, we have—

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान ।

वर्धमाने तथाभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः ॥

झादौ जलधिजोमूतमेरीनिर्भर संभवः ।

मध्ये मर्दलशब्दाभो घण्टाकाहलजस्तथा ॥

In the beginning of this practice, many loud sounds he hears. Gradually they increase in pitch, and are heard more and more subtly. The sounds are at first like those of the ocean, clouds, kettle-drum, and cataracts ; in the middle (stage) those of "Mardala" (a musical instrument), bell and horn.

—*Nadabindu Upnishad. 33, 34.*

The first are elementary sounds ; true "Shabad" begins with the astral music of bells and conches.

کس نداند کہ منزل کہ معشوق کجاست
 ایں قدر ہست کہ بازگ جرس مے آید

Where the abode of the beloved Lord is, none doth know, but this much that from it cometh the ringing of the bell. —*Ibid.*

Similarly in the books of Theosophists we have a reference to the inner sounds.

“The first is like the nightingale’s sweet Voice, chanting a song of parting to its mate. The second comes as the sound of silver cymbals of the Dhyanis awaking the twinkling stars. The next is as the plaint melodies of the ocean spirit imprisoned in its shell. And this is followed by the chant of “Vina”. The fifth like the sound of bamboo flute shrills in thine ear. It changes into a trumpet blast. The last vibrates like the dull rumbling of thunder cloud”. —“*Voice of the Silence*”.

If by our soul we ascend up into the firmament of the Astral plane, we shall be able to catch hold of the divine melody.

چرخ را در زیر پا آر اے شجاع
 بشو از فوق فلک بازگ سماع

Bring the firmament under thy feet, O thou brave man, and listen thou to the melodious Song coming from the heaven above. —*Maulvi Rum.*

The song goes on day and night, but as our inner ears are closed, we cannot hear It.

گفت پیغمبر که آواز خدا
میرسد در گوش من همچو صدا
مهر بر گوش شما بنهاد حق
تابا آواز خدا نارد سبق

"Loudly doth the voice of God reach mine ears", saith the Prophet, "but a seal hath the Almighty put on thine ears, and therefore from that voice thou dost not learn." —*Ibid.*

The Voice of God cometh from above and reverberateth in all planes and spheres. "The Most High" invites us up into His blissful mansions, but we are too intricately entangled in the meshes of this world to have an ear for that Divine call.

ترا ز کنگره عرش میرسد صغیر
ندانست که درین دامگه چه افتاد است

From the high turrets of Heaven art thou called ; I know not why into this snare hast thou fallen.

—*Khwaja Hafiz.*

We can hear that Divine Call only if we shut our ears to external sounds ; and close our eyes to external sights. If we stop the outward flow of our spirit-energy through these

openings, and direct the soul-current inwards, we shall experience mystic raptures and ecstatic transports.

چشم بند و گوش بند و لب ببند
گرفه ببندی - حق بر من بخند

O, close thou thine eyes, thine ears and thy lips ; and if the secret of God thou dost not behold, then laugh thou at me. —*Maulvi Rum.*

ਤੀਨੇ ਬੰਦ ਲਗਾਏ ਕਰ, ਸੁਨ ਅਨਹਦ ਟਨਕੋਰ ।
ਨਾਨਕ ਸੁੰਨ ਸਮਾਧ ਮੇਂ, ਨਹੀਂ ਸਾਂਝ ਨਹੀਂ ਭੋਰ ॥

Shutting the three doors, O listen thou to the Music of "Anhad" ; in the trance of "Sunn", O Nanak, neither is it morning nor evening. —*Adi Granth Sahib.*

आंख कान मुख बन्द कराओ ।
अनहद किंवा शब्द सुनाओ ॥

Close thou thine eyes, thine ears, and thy mouth, and listen thou to the subtle Anhad Shabad.

—*Kabir Sahib.*

Our soul is a very subtle spiritual entity ; it can comprehend and grasp transcendent truths without the aid of physical organs and mental faculties.

امر ربي سمع روح و سر خداست
ذکر بے کام و بے زباں او راست

The "Will" of God is the soul, His divine Secret ; and without the tongue and palate doth it talk. —*Niaz.*

Prophet Mohammad says in the holy Qoran :—

كل اړو حو و من امر ربى

Soul is the "Commandment" (or "Word" or "Will") of God. —*Qoran*.

This "Will" is one with "Shabad", the infinite and eternal "Word", which is without beginning and without end ; all-pervading and all-penetrating, transcending all distinctions and limitations, ultimate and absolute, one with Existence and Life, the final Reality of all realities. It is not bounded by anything. It is all in all, boundless and eternal, infinite and ever-lasting.

ਬਾਨੀ ਵੱਜੀ ਚਹੁ ਜੁਗੀ । ਸੱਚੇ ਸੱਚ ਸੁਨਾਇ ॥

"Bani" ringeth in all the four "Yugas" (Ages), and the very truth doth it utter. —*Adi Granth Sahib*.

This eternal transcendent "Story of Truth" through all time is told ; but we hear it not for we are gross, and the Truth is subtle and absolute. On the subtle spiritual planes alone is it heard, and grasped, and embraced, and entered.

زیں قصہ گفت گنبد افلاک پر صداست
کوتم نظر ببیں کہ سخن مختصر گرفت

This "Story" resoundeth in all the seven heavens, but alas ! the short-sighted know it not. —*Khwaja Hafiz*.

This "Story" or "Bani", cannot mean any writing in a language. No it envelopes all space, and permeates all life ; it reverberates through the range of infinite time, from eternity to eternity.

ਜੁਗ ੨ ਬਾਨੀ ਸ਼ਬਦ ਪਛਾਨੀ । ਨਾਉਂ ਮੀਠਾ ਮਨਹਿ ਪਿਆਰਾ ॥

From age to age existeth "Bani", known as Shabad, or "nam", sweet and dear. *Adi Granth Sahib*.

"Bani", "Shabad", and "Name", all mean the same thing. This transcendent entity fills all space and reverberates through all time, but only the superhuman insight of mystic transport beholdeth it and knoweth it.

ہم عالم پر است از آواز
لیک درہائے گوش خود کن باز

The whole universe is full of this "Voice" ; only if thou openest thine ears and listenest to it. —*Niaz*.

باز کردن ہمیں بس ست ترا
بند سازی رہ شنیدن را

Opening the ears meaneth only this, that any external sound thou dost not hear. —*Ibid*.

بشنوی یک کلام نامقطوع
از حدوث و فنا بود مرفوع

Then shalt thou hear "Eternal Speech" that
transcendeth birth and death. —*Ibid.*

اول و آخرش چو بیحد شد
ز آن سبب نام او بانحد شد

As it knoweth nor beginning nor end ; for this reason
is it called "Anhad" (Limitless). —*Ibid.*

We seek for Bani outside in books, but
true Bani is—

3. Within Man.

ਅਟ ਅੰਤਰੇ ਸੱਚੀ ਬਾਨੀ ॥

Inside ourselves is True "Bani".

—*Adi Granth Sahib.*

It is by concentrating within ourselves that
we can listen to that transcendent "Word".
Although this "Bani" is omnipresent, still we
cannot come into contact with it unless we look
inwards into our own selves. In this sense is
this "Eternal Voice" within us ; it is in the
subtle spiritual planes, access into which can
be had only by collecting our consciousness
inside ourselves.

ਅੰਤਰ ਜੋਤ ਨਿਰੰਤਰ ਬਾਨੀ । ਸਾਚੇ ਸਾਹਿਬ ਸਿਉਂ ਲਿਵ ਲਾਈ ॥

Inside is "Flame", and in that Flame is "Bani",
that inspireth in us love for the true Lord. *Ibid.*

निकसै एक आवाज चिराग की जोतहि माहीं ।

ज्ञान समाधी सुनें और कोई सुनता नहीं ॥

A "Voice" cometh out of the flame of the Lamp ;
but the trance of Transcendent knowledge alone heareth
it, and none else doth hear. —*Paltu Sahib.*

We all possess this wonderful jewel of
"Bani", but we are ignorant. It is *in* us, and
for us, but we know it not.

भीखा भूखा कोई नहीं सब की गठड़ी लाल ।

गिरह खोल नहीं जानते या ते भये कंगाल ॥

None is poor, O Bhikha ; rubies hath each in his
bundle. But how to open the knot he doth not know,
and hence is he a pauper. —*Bhikha Sahib.*

Only by mystic transport can we get that
jewel of spiritual Sound-current ; and that
is true meditation of the Supreme Being.

(a) Meditating on the Name of God.

We often talk of meditating on the name of
God, but we pause not to reflect what it means.
First of all, what do we understand by "the
name of God" ? God in Himself has no name,
He is absolutely transcendent ; He is infinite

and eternal, unbounded and unlimited. How can He have a name ? "Name" pertains to the world of Phenomena, this creation of relative existence ; but God is beyond all relativity and "manyness" ; He is the sole Absolute, one and indivisible, all-comprehending and all-transcending, beyond all words and above all descriptions. He is truly nameless.

To this it may be said that firstly we are not talking of the "Absolute" of Idealism, which is Impersonal and Transcendent, and which Philosopher Bradley denotes by "It", but of the God of common Religion who is our Heavenly Father. Moreover, even though God may have no name in Himself, He has been given names by us. Against this it can be urged that the God of common Religion is not exactly the same for all religions. Further there is a large variety of names and epithets ascribed to Him. Now, which out of them all is to be selected for "meditation"? How is the selection to be made, why should preference be given to the favourite word of any one religion ? Arya Smajists say that "Om" (ओम्) is the real name of God, but Sanatanists call Him "Rama" (राम). Muslims prefer the word Allah, (الله) and Sikhs Wah-Guru (वाहिगुरु). Similarly

other religions have their own special names for God. The question is—which is the true name of God? If we say that all are equally good, it will not be a logical answer. Moreover different religions will not agree on this point. They quarrel among themselves, each trying to prove that its own term for God is His true name.

But the more keenly baffling anomaly in the proposition before us is—how to meditate on a name? How can we go on thinking on a word? It is no fun thinking on the structure of the word for hours and hours, and thinking on the meaning does not improve matters, for by thus thinking we cannot coin new meanings. The meanings of a word are fixed by its usage and general acceptance among the people who speak the language. No word has any intrinsic meaning; it means whatever it is meant to convey by the writer or the speaker. Words are not conscious or living entities, it is we who infuse life into them and give them meanings and significance; it is to our past association that we understand words uttered by other people. Meditating on words cannot elucidate their import, thinking on a word cannot throw light on its implication and significance. In

fact meditating on a word in the sense of true meditation and not mere thinking, has no meaning; it is absurd and futile.

Moreover even if this phrase be taken to mean our thinking of the lofty attributes of God, what good can accrue from it in the way of Realisation? By our subjective thinking, how can we hope to find out objective 'Reality'?

Further as our imagination can never create new material, how shall we imagine or think of any new attributes of God? And is our present stock of knowledge about God reliable and satisfactory that we should think out new phases of His nature? Do we know anything about God at all? Can we know anything with our Intellect?—Know of God, Soul and other Transcendent entities? No, we cannot, as has been conclusively shown in Volume I of this book.

(b) True Name of God. Then which is the true name of God, and what is the meaning of meditating on His name? This is a question that demands our serious consideration and careful thought, for this phrase is so very commonly used. In fact it is a translation of

one of the sayings of mystics, who always tell us to remember God and repeat His "Name." They remind us again and again that we should never forget His "Name", and that we should devote some time every day to meditating on His "Name". Now what they really want to convey by such words is that we should get hold of the "Transcendent Name". That true "Name" of God is not a word; it is the spiritual entity of "Shabad" that reverberates in the subtle spheres of Transport.

कोटि नाम संसार में, ताते मुक्ति न होय ।

आदि नाम जो गुप्त जप, ब्रह्मै बिरला कोय ॥

In the world are millions of names (of God), but salvation they bring us not. His Original Name, which is a Secret Repetition, very few indeed do know.

—*Kabir Sahib.*

"Shabad" is the original, genuine, eternal name of God which is a secret or transcendent repetition. It is His Essence and Being, His unwritten Law, His unspoken Language. We are asked to sing praises of God, to do His "Kirtan" (*कीर्तन*); and we sing and play on musical instruments. No doubt this has its own use and value, but true "Kirtan" is "Shabad" ringing within us.

ਕਲਿ ਕੀਰਤਿ ਸਬਦ ਪਛਾਣ । ਏਹਾ ਭਗਤਿ ਚੁਕੈ ਅਭਿਮਾਨ ॥

Know thou that "Kirtan" in Kali Yuga is "Shabad;" only by this devotion canst thou get rid of thine egoism. —*Adi Granth Sahib.*

Singing hymns does not remove our egoism and vanity; the real antidote for it is the inner transcendent Shabad.

ਹਉਮੈ ਦੀਰਘ ਰੋਗ ਹੈ, ਦਾਰੁ ਭੀ ਇਸ ਮਾਹਿੰ ।

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਨੀ, ਤਾਂ ਗੁਰ ਕਾ ਸਬਦ ਕਮਾਹਿੰ ॥

Egoism is a deep disease but the medicine is also within him (man). If (the Lord) shows His mercy, then practiseth he Guru's Shabad. —*Ibid.*

Through mystic practice of "Shabad" our soul flies up into subtle spiritual planes, and gets united with this transcendent, unuttered and unutterable "Name" of the Supreme Being. Then is it freed from Egoism and other weaknesses of the flesh.

(c) "Name" is greater than Brahm or Om. This "Name" or "Shabad" is the highest entity above Prophets and Incarnations, Gods and Goddesses, Brahm or Om.

ब्रह्म राम ते नाम बड़, बरदायक बरदानि ॥

Greater than Rama and Brahm is "Name;" giveth it gifts and bestoweth it boons. —*Tulsi Ramayan.*

Tulsi Das places "Name" above both Rama and Brahm, because they are under the control of "Name" or Shabad.

अगुण सुगुण दोउ ब्रह्म स्वरूपा । अकथ अनादि अगाध अनूपा ॥

मेरे मत बड़ नाम दुहूँ ते । किये जे युग निज वश निज बूते ॥

उभय अगम युग सुगम नाम ते । कहहूँ नाम बड़ ब्रह्म राम ते ॥

Formless and in form, both ways is Brahm indescribable, eternal, unfathomable, wonderous ; but in my eyes greater than both is "Name", for by its power doth it control them. Both are transcendent, but by "Name" can they be realised ; "Name" is greater than Rama and Brahm, say I ? —*Ibid.*

Not only this, Tulsi Das goes a step further, and says that "Name" is so great that even the incarnation Rama cannot adequately describe its greatness.

कहौ कहां लागि नाम बढ़ाई । राम न सकैं नाम गुण गाई ॥

How far shall I utter the greatness of "Name;" even Rama cannot sing its praise. —*Ibid.*

Rama was an incarnation of Brahm or Om in the materio-spiritual creation, but this transcendent "Name" cometh from the highest stage, Satta-Name and Anami, in the purely Spiritual realm. How can Rama then gauge the greatness of "Name"?

4. **"Name" or Shabad—All in All.** This Shabad, the true transcendent "Name" of God, is the real thing ; it is the staff of all Existence, the Life and Light of all things and beings, the source and fountainhead of all knowledge, the repository of all Truth. This "Eternal Voice" is genuine nectar that droppeth from the "Most High," it is true "Bani" that resounds in all space and through all Time ; it is true "Kirtan" that sings eternal praises of the absolute Lord. It is an ocean of Bliss and Love, highest, purest, and transcendent. It is the Ultimate Reality, the Absolute Supreme Being, transcendent, infinite, eternal ; it is all in all.

(a) **Creator** or "Karta" (कर्ता). This "Shabad" is the prop and support of the whole fabric of creation, it is the creator and sustainer of all worlds and universes.

ਸ਼ਬਦੇ ਧਰਤੀ ਸ਼ਬਦੇ ਆਕਾਸ਼ । ਸ਼ਬਦੇ ਸ਼ਬਦ ਹੋਆ ਪਰਕਾਸ਼ ॥

ਸਗਲੀ ਸ੍ਰਿਸ਼ਟ ਸ਼ਬਦ ਕੇ ਪਾਛੈ । ਨਾਨਕ ਸ਼ਬਦ ਘਟੇ ਘਟ ਆਛੈ ॥

From "Shabad" is the earth, from "Shabad" is the sky, from "Shabad" emanateth all light. The whole creation resteth on "Shabad ;" and this Shabad, O Nanak, abideth in us all.

—Guru Nanak.

Within ourselves is that Shabad which brings the cosmos into being, which creates the whole universe, and gives shape to every thing.

ਉਤਪਤ ਪਰਲਉ ਸਬਦੇ ਹੋਵੇ । ਸਬਦੇ ਹੀ ਫਿਰ ਓਪਤ ਹੋਵੇ ॥

"Shabad" createth, "Shabad" dissolveth; and "Shabad" again bringeth Creation into being.

—*Adi Granth Sahib.*

عالم از صوت ایں ظهور گرفت

از حضورش بساط نور گرفت

This Sound createth the whole universe, and to all lights giveth it birth.

—*Shamas-i-Tabrez.*

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ । ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆਂ ਪਾਤਾਲ ॥

"Name" supporteth all worlds and universes; "Name" sustaineth Upper realms and the Nether world.

—*Adi Granth Sahib.*

All religions state that "Shabad" is the creator of the universe. Vedas say that the fourteen parts, "Chaudha Bhavan" (चौधा भवन), of the world have been created by "Nad" (नाद), "Divine Music"; and the holy Qoran says that "Qalima" (کلمہ), "Word of God", created the fourteen sections, "Chaudha Tabaq" (چودہ طبق), of the universe. Christians have the same thing described in their Bible. The very first line of St. John runs :—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him ; and without Him was not any thing made that was made."

—*Bible.*

(b) Life and Light i. e. "Zindgi and Nur"
(زندگی اور نور).

"In Him was Life, and the Life was the Light of men. And the light shineth in darkness ; and the darkness comprehended it not..... That was the true Light, which lighteth every man that cometh into the world."

—*Ibid.*

This light does not shine among Christians alone, but lighteth every man that cometh into the world. This "Word", this transcendent "Shabad", is real Life and true Light. Physical light illumines only material objects ; but the "Word" lightens up all transcendent realms and spiritual planes. Ordinary light shows only Phenomena, only what "*seems*" ; but the Light of the "Word" reveals to us what "*is*", i. e. the Reality behind Appearance. Among Christians not only does Jesus Christ mention this Transcendent light but other mystics have also recorded their spiritual experience of it. St. Augustine says :—

"I entered even into my inward Self, Thou being my Guide ; and able I was for Thou wert become my Helper.

And I entered and beheld with the eye of my soul (such as it was), above the same eye of my soul, above my mind, the Light Unchangeable. Not this ordinary light which all flesh may look upon, nor as it were a greater of the same kind, as though the brightness of this should be manifold brighter, and with its greatness take up all space. Not such was this light, but other, yea, far other from all these. Nor was it above my soul, as oil is above water, nor yet as heaven above earth; but above to my soul because it made me; and I below It because I was made by It. He that knows the Truth, knows what that light is, and he that knows it, knows Eternity. Love knoweth it. O Truth, who art Eternity; and Love who art Truth! and Eternity who art Love! Thou art my God, to Thee do I sigh night and day".

—*St. Augustine.*

Of whatever caste and creed, all mystics who go into higher spheres within themselves mention this Shabad and this Light.

ਬਿਨ ਸ਼ਬਦੇ ਜਗ ਹਨੇਰ ਹੈ । ਸ਼ਬਦੇ ਪਰਗਟ ਹੋਇ ॥

Without "Shabad" is the world dark, and by "Shabad" hath it been lighted. —*Adi Granth Sahib*

In this world, true light for man is Shabad, without which he remains ignorant.

ਬਿਨ ਸ਼ਬਦੇ ਅੰਤਰ ਆਨ੍ਹੇਰਾ । ਨ ਵਸਤੁ ਲਹੇ ਨ ਚੁਕੇ ਫੇਰਾ ॥

Without Shabad is darkness within man: his goods he getteth not, nor endeth his cycle of birth and rebirth.

—*Ibid.*

Mystics, eastern and western, all strike the same note. Shabad is true Light that illumines the dark recesses of our being, it is real Life that vibrates in the slender cords of the spirit. Our soul is, so to speak, imprisoned in the body ; but confined in the cage of the physical frame, this bird of heaven can through this transcendent "Word" regain its freedom of Spiritual life. For our soul there is no other way of liberation save this "Divine Melody" that draws it up above all matter into realms purely spiritual and transcendent.

کز بگویم شمع زان نغمه
جان ها سر بر زنند از دغمه

If even an inkling of those "Melodies" do I give thee, then would thy dead soul rise from its grave.

—*Maulvi Rum.*

This body is the grave of the soul, for it is so to speak, buried in this earthly mould ; and "Shabad" draws it up out of this grave as a magnet attracts a needle.

ਸ਼ਬਦ ਬਿਨਾ ਸੁਰਤ ਅੰਧਰੀ, ਕਹੇ ਕਹਾਂ ਕੋ ਜਾਇ ।

ਦੁਆਰ ਨ ਪਾਵੇ ਸ਼ਬਦ ਕਾ, ਫਿਰ ੨ ਭਟਕਾ ਖਾਇ ॥

Without Shabad is the Soul blind ; say where can it go to ? The way to Shabad it findeth not, but falleth into delusion again and again. —*Adi Granth Sahib.*

(c) **Nectar**, *i.e.* “Amrit” (अमृत). And what is true Nectar? and where is it found? Is it outside in physical objects? in the Moon or the Ocean? in books or sacred places? or in jungles or mountains?

No, it cannot be in these things, for all physical phenomena and material objects are subject to dissolution and decay. If it were outside in any of these things, then those should not decay and wither; but every thing dies. Hence nectar is nowhere outside. It is inside man. True Nectar is Shabad. It brings us eternal life of the Spirit. Other so-called elixirs are either mere chimeras or nectars in name only. “Shabad” unites us with the Lord and takes us to the transcendent stage of immortality. This alone is therefore genuine nectar and true elixir; this alone transports us to the very core of Life and Being; this alone takes us to the innermost recesses of Truth and Reality; this alone gives us eternal bliss and beatitude.

ਘਰ ਹੀ ਮੇਂ ਅਮ੍ਰਿਤ ਭਰਪੂਰ ਹੈ, ਮਨੁੱਖਾਂ ਸਾਦੁ ਨ ਪਾਇਆ ।

ਜਿਉਂ ਕਸਤੂਰੀ ਮਿਰਗ ਨ ਜਾਨੇ, ਭਰਮਦਾ ਭਰਮ ਭੁਲਾਇਆ ॥

ਬਿਨ ਸ਼ਬਦੇ ਸਭ ਜਗ ਬੇਰਾਨਾ, ਬਿਰਥਾ ਜਨਮ ਗੁਆਇਆ ।

ਅੰਮ੍ਰਿਤ ਏਕੋ ਸ਼ਬਦ ਹੈ, ਨਾਨਕ ਗੁਰਮੁਖ ਪਾਇਆ ॥

In thine ownself is nectar full to the brim ; but without Guru thou gettest not its taste ; just as the deer knoweth not its musk but keepeth wandering hither and thither.....Without "Shabad" every man is mad, and wasteth away his life in vain. "Shabad" alone is the sole nectar ; and Guru's devotee alone findeth it, O Nanak. —*Ibid.*

True nectar that gives life and light, bliss and immortality is within man ; it flows out of the current of Anhad Shabad.

ਅਮ੍ਰਿਤ ਵਰਖੈ ਅਨਹਦ ਬਾਨੀ ॥

Nectar raineth from "Anhad Bani". —*Ibid.*

In Anhad Bani is real nectar, but we cannot get its effect by talking or thinking or reading or singing, It cannot be described ; it is only to be tasted.

ਅਮ੍ਰਿਤ ਸਾਚਾ ਨਾਮੁ ਹੈ, ਕਹਣਾ ਕਛੁ ਨ ਜਾਏ ।

ਪੀਵਤੁ ਹੁ ਪਰਵਾਣ ਭਇਆ,ਪੂਰੇ ਸ਼ਬਦ ਸਮਾਏ ॥

"Name" is true Nectar, but what can we say ? Who mergeth in "Shabad", he alone drinketh it, and knoweth.

—*Ibid.*

ਅੰਤਰਿ ਖੁਹਿਟਾ ਅਮ੍ਰਿਤ ਭਰਿਆ । ਸਬਦੇ ਕਾਚੁ ਪੀਐ ਪਨਿਹਾਰੀ ॥

Inside is the well full of nectar, and by "Shabad" doth the soul take it out to drink. —*Ibid.*

Thus true nectar is in our ownselves ; it is Shabad. All other nectars of the world are mere tinsel ; they are sham ; they do not give us eternal life or bliss ; they do not transform our being. External nectars are mere forms, hollow and empty of the Reality of "Shabad", which perhaps once was in them.

If a jewel be wrapped up in a piece of paper, the value is not of the paper but of the jewel that is inside. Similarly "Shabad" is a jewel. If it be bestowed on a man by a true mystic through an external ceremony, the value of the ceremony lies in the transcendent "Shabad". In itself, the ceremony is nothing ; it is the jewel of "Shabad" that lends it charm ; if it is void of that jewel, it has no value.

Mystics deal with the real jewel ; religion holds tenaciously to outward ceremonies. We can never have true nectar unless we get it from one who possesseth it himself. Only mystics possess this nectar of "Shabad" ; only they can give it to others. Although "Shabad" is in ourselves, yet the key is with mystics. Instead of getting true nectar from within, we try to find it outside in ritual and ceremonies, lakes and rivers, oceans and mountains, birds

and insects, trees and stones, the moon and stars, and where not? We are ignorant and in the dark; we seek nectar at the wrong place. Nectar is within us; and if we go to a perfect mystic adept, he will teach us how to dig out this nectar of "Shabad" from within our ourselves.

(d) **Truth i.e., "Sachcha" (ਸਚ).** Further, what is Truth? Truth-telling is not the "Truth" for when all men die and the world is dissolved, this truth shall also disappear and vanish. Truth should be eternal and everlasting. Moreover in the world of Phenomena, it is all relative Truth. What is absolute Truth? Shabad alone is that Truth; it cannot die or vanish; it liveth for ever and anon, for all ages and times. It is indestructible and eve-lasting, the Truth which was, is, and shall be.

ਆਦਿ ਸਚੁ । ਜੁਗਾਦਿ ਸਚੁ । ਹੈ ਭੀ ਸਚੁ ।

ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

In the beginning was the Truth; at the commencement of the Ages was the Truth; now is the Truth, and, O Nanak, ever shall remain the Truth. —*Guru Nanak.*

To know that absolute and transcendent Truth, we have to come out of our vanity and presumption of intellectual attainments, and enter the domain of Devotion and Transport.

بشو فارغ ز علم و زهد یک دم
 بکش جرعه از جام مغانه

O, for a moment relieve thou thyself of all thy learning and piety, and take thou a drop from the cup of the mystic adept.
 —*Khwaja Hafiz.*

In drinking from the vintage of Love and Devotion to the mystic adept, that transport us to realms divine and spiritual, do we find Truth. It is the ecstasy of mystic rapture that opens to our inner eyes the transcendent Truth of the rarest essence of Existence and Being. "Shabad" is the Reality of all realities and the Truth of all truths. By knowing this Truth, we go into the land of super-conscious, eternal bliss.

ਜਿੰਨੀ ਸਚੁ ਪਛਾਨਿਆ, ਸ ਸੁਖੀਏ ਜੁਗ ਚਾਰੁ ।
 ਹਉਮੈ ਤ੍ਰਿਸ਼ਨਾ ਮਾਰਿ ਕੈ, ਸਚੁ ਰਖਿਆ ਉਰਧਾਰੁ ॥

Who realiseth "Truth", findeth he bliss in all the four ages ; killing egoism and desire, "Truth" doth he cherish in his heart.
 —*Adi Granth Sahib.*

Truth gives us bliss, Truth gives us wisdom. Having known this absolute Truth once, we can never unknow it. When once our soul realises its union with Shabad, it ever remains one with it.

ਅਤਰ ਜਿਸ ਕੇ ਸਚੁ ਵਸੈ, ਸੱਚੇ ਸੱਚੀ ਸੋਇ ।

ਸਚੁ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ, ਤਿਨ ਨਿਜ ਘਰ ਵਾਸਾ ਹਇ ॥

True wisdom hath he in whom Truth abideth. Who hath been united to Truth, never again is he separated from it, and in the True Home doth he find abode. —*Ibid.*

ਮਿਲਿਆ ਹੋਇ ਨ ਵਿਛੁੜੇ, ਜੇ ਮਿਲਿਆ ਹੋਇ ॥

Who is united (with the Lord) once, he is separated not if really he is united. —*Ibid.*

This Truth takes us to the Lord, but first it cleanses us of impurities. In liberating us from the thralldom of ignorance and sin, it works like magic.

ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੇ ਧੋਇ ।

ਨਾਨਕ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪੱਲੇ ਹੋਇ ॥

“Truth” is the antidote for all ills ; and all sins doth it wash away ; who hath in him the treasure of Truth, saith Nanak, (findeth he this effect). —*Ibid.*

This absolute eternal Truth does not get old or rusty. The maxim of “Old order changeth yielding place to new,” does not apply to it. Ever the same, fresh, invigorating, elevating, life-giving, sublime, and transcendent, no dirt can touch it, for it is one with the ultimate Reality.

ਸਚੁ ਪੁਰਾਣਾ ਨ ਬੀਏ, ਨਾਮ ਨ ਮੈਲਾ ਹੋਇ ॥

Truth becometh not old ; “Nam” getteth not unclean.

—*Ibid.*

Shabad or "Nam" is the final absolute transcendent Truth; it can never be false or old or unclean; it is ever the same—the ultimate Truth of all Reality.

(e) **Knowledge, i. e. "Gian"** (ਗਿਆਨ). And what is real knowledge? As shown in Volume I, Intellectual understanding is not true knowledge, for it changes from time to time and from place to place. Different with different people, it is unreliable and uncertain. Shabad alone is true and real knowledge. Among Chinese mystics, this appears to have been known by the name of *Tao*. It is not theorizing and reasoning like intellectual knowledge; it is direct mystic intuition, it is subtle spiritual insight, it is transcendent realisation. When we become the very Reality that we want to know, there is no scope for doubt or uncertainty. When the soul comes into contact with Shabad, it is drawn upwards from Phenomena into Reality, and eventually merged into that ocean of Being.

ਗਿਆਨ ਧਿਆਨ ਧੁਨ ਜਾਨੀਏ, ਅਕਬ ਕਹਾਵੇ ਸੋਇ ।

True knowledge and meditation is Shabad; Unutterable is it called. —*Ibid.*

Direct realisation of Truth, this mystic insight is realiable; for it is not intellectual understanding but spiritual becoming. There-

fore this true knowledge controls our life of actions, and stops us from going wrong.

(i) **Curbeth Passions.** "Shabad" alone has the power of bringing the mind under control and uprooting evil desires ; "Shabad" alone can overcome the Satanic tendency in man, and assert the supremacy of the Spirit over Flesh. It is no joke to subdue the mind.

حق قدم بردے نہد از لامکاں

آنکہ او ساکن شود از کن فکاں

When from eternal Transcendence, God placeth His foot upon it, then by "Heavenly Harmony" is it curbed and controlled.

—*Maulvi Rum.*

धुन सुन कर मन समझाई ।

कोट जतन से यह नहीं माने । धुन सुन कर मन समझाई ॥

By listening to "Dhun" (Melody) is the mind controlled ; yieldeth it not to millions of efforts ; by listening to " Dhun " alone is it controlled.

—*Radha Swami Sahib.*

ਬਿਲਾਸਾ ਆਸਾ ਬਚਦ ਜਲਾਈ । ਗੁਰਮੁਖ ਜੋਤ ਨਿਰੰਤਰ ਪਾਈ ॥

Shabad burneth all desire, and Guru's devotee findeth light (Flame) within him.

—*Adi Granth Sahib.*

When the soul comes into contact with Shabad, it is transported to higher spheres, and all lower tendencies leave it. The five passions of man viz. (i) "Kama" (काम—Lust), (ii)

“Krodh” (क्रोध—Anger), (iii) “Lobh” (लोभ—Greed), (iv) “Moh” (मोह—Attachment) and (v) “Ahankar” (अहंकार—Egoism) go out of the devotee in the regions of the Materio-spiritual Plane in the shape of small boys. Therefore the great mystic Kabir says :—

पांचो लइका मार के, रहो राम लिव लाय ॥

Killing all the five boys, be thou devoted to the Lord.

—*Kabir Sahib.*

If by Shabad we kill all the five passions, then our devotion to God shall be perfect and unhindered, and we shall be able to attain to an everlasting union with Him. Egoism is deep stuck in man's nature ; nothing can eradicate it except this Transcendent Music.

اگر آفتد بگوشت صوت آن کوس

ز کبر و از حسد یابد رهائی

When the beat of that Drum reacheth thine ears, from egoism and jealousy doth it liberate thee.

—*Shamas-i-Tabrez.*

That subtle Music of the transcendent Drum of the Causal Plane transports us into subtle spheres, beyond human Vanity and Egoism and above the slavery and bondage of flesh. Thus it is by means of “Shabad” alone

that we can overcome temptations, and drive out the devil in us.

“Shabad” gives us that true knowledge, which does not die or change; and which transforms our very being. This knowledge is not theory but direct realisation, not conjecture but inner spiritual experience, not thinking but transcendent becoming; it is to become the ultimate Reality ourselves.

ਬਿਨ ਸ਼ਬਦੇ ਸਭ ਜਗ ਬੇਰਾਨਾ ॥

Without “Shabad” is the whole world mad.

—*Adi Granth Sahib.*

The world is mad because leaving aside true spiritual goods, it goes after tinsel, after material gain. We do not achieve the object of our life if we fail to realise Self and God. This we can do only through Shabad, and therefore if we do not get Shabad, we merely waste away the days of our life.

ਸ਼ਬਦ ਨ ਜਾਨਹਿ ਸੇ ਅਨੁ ਬੋਲੇ । ਸੇ ਕਿਤ ਆਏ ਸੰਸਾਰਾ ॥

Who knoweth not “Shabad” he is blind and deaf ;
what doth he come into the world for ? —*Ibid.*

(f) **Bliss Anand** (आनन्द). And what is true happiness? How do we attain it? Real happiness is not to be found in sensual indulgence. All pleasure of the senses is superficial

and ephemeral ; it is not lasting, it is there for the moment and then no more. Moreover there is no unalloyed happiness in this world. All our enjoyment is tinged with sadness, all our pleasure mixed with pain. The consequence of indulgence in sensual pleasures is invariably disease and suffering.

ਬਹੁ ਸੁਆਦੈਂ ਦੁਖ ਪ੍ਰਾਪਤ ਹੋਵੇ । ਭਗੋਂ ਰੋਗ ਸੇ ਅਤ ਵਗੋਵੇ ॥

ਹਰਖੋਂ ਸੋਗ ਨ ਮਿਟਈ ਕਬਹੂੰ । ਆਏ ਜਾਏ ਭਰਮਾਇੰਦਾ ॥

Too much enjoyment resulteth in pain, indulgence in sensual pleasures endeth in disease and dejection. Pleasure removeth not pain, and in delusion doth the man come and go. —*Ibid.*

Can we call that experience happiness, which ends in pain and misery ? No, happiness should end in happiness ; it should be positive and absolute. “Shabad” alone affords us such true happiness and Bliss.

ਸ਼ਬਦ ਸੁਰਤ ਸੁਖ ਉਪਜੈ, ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥

In the union of the soul with “Shabad” is happiness ; in the realisation of the Almighty Lord is Bliss. —*Ibid.*

True bliss lies in the practice of Shabad and mystic transport of the soul into realms of absolute Reality. When one drinks true nectar of Anhad Shabad, he attains to a state of supreme bliss.

ਅਨਿਤ ਵਰੈ ਅਨਹਦ ਬਾਨੀ । ਮਨ ਤਨ ਅੰਤਰ ਸਾਂਤਿ ਸਮਾਨੀ ॥

"Anhad Bani" raineth nectar, and giveth peace to mind and body. —*Ibid.*

If we think deeply, we shall find that all peace and happiness is within ourselves; it is due to our own attention that we get pleasure from external objects. Pleasure lies in the first instance in concentration; anything that leads to the concentration of the mind gives pleasure. But if our mind be absent, nothing can give us pleasure, not even the most fascinating thing on the face of the earth.

Swami Ram Tirath in his writings brings out this point very clearly by observing, that in childhood we take delight in our toys; but as we grow up, the object of our attention and interest changes, and with it the source of our pleasure. The toys of our early days give us pleasure no longer. It is now something else to which our thought is riveted, such as books, or games. But a time comes, when these too cease to give us delight. When we are full of youthful energy and passion, it is love for the other sex that is uppermost in our mind. Nothing is so charming as a wife; but that wife too gives place to still other things in her turn.

Now it is children that we want, and then it is fame and glory. The circle of our pleasure goes on shifting its centre as we grow up, and the things that yield us pleasure vary from moment to moment.

If pleasure was objective in things, then those things should please us always. But there is hardly anything in the world that gives delight to all men, and at all times. For our amusement and entertainment, we want different things at different times; one thing will not do. This clearly shows that pleasure is not in things as such; it is due to our attention. The chess-player engrossed in his game, thinks that there is nothing as delightful as chess; the non-chess-player wonders how such an apparently tedious task can afford pleasure and recreation. It is our own interest and attention that lend charm to the things we take delight in.

“True bliss is centred in the mind”.

But mere concentration give us only a luke-warm satisfaction, which is not stable. It is neither intense nor lasting. Real happiness we can have only, if after concentration, we transport our soul by means of Shabad-practice into astral and higher spiritual planes.

ਮੇਂ ਸੁੱਖੀ ਹੂੰ ਸੁਖ ਪਾਇਆ । ਗੁਰੁ ਅਤਰਿ ਬਬਦ ਵਸਾਇਆ ॥

[In bliss am I, in bliss ; for Shabad hath my Guru
manifested within me. —*Ibid.*

Shabad gives us true beatitude ; Shabad transports us into a state of rapturous ecstasy.

گر مطرب حرفاں ایں پارسی سراید
در رقص و حالس آرد پیران پارسا را

If our Musician singeth but one tune, into ecstasy and dancing would fall the pious priests. —*Khawaja Hafiz.*

Shabad is wealth that can neither be stolen, nor robbed, nor drowned. Whatever we may do to a mystic, we cannot deprive him of this blissful treasure. It is his for good, for all ages and times ; in life, in death, under all circumstances, it is his, for it has entered into the very essence of his being, and coloured his very soul.

دولتے را کہ نباشد غم از آسیب زوال
بے تکلف بشنو دولس درویشان سب

O for that wealth, which feareth nor decay, nor thieves ! so absolute is the transcendent treasure of mystics. —*Ibid.*

The treasure of "Shabad" is inexhaustible ; it yields us the highest, purest and most intense bliss. That bliss is positive and

absolute, transcendent and abiding, infinite and eternal.

(g) **Love**, *i. e.* "Prem" (प्रेम). Shabad is not only an ocean of bliss, but also the consummation of all true and sublime love. Love at its climax is transcendent. The highest form of love is love in knowledge; all worldly attachment is in ignorance and delusion. Shabad is a spontaneous and natural attraction of our soul for the supreme Being, and for other souls, who are all drops of the same ocean. This Shabad-attraction is mutual and reciprocal: The soul loves God, but He loves the soul even more intensely.

گر ترا از عشق او باشد خبر
از تو مشتاق است او مشتاق تر

If of His love didst thou know, then (wouldst thou find that) keener is He than thyself.

—*Bu Ali Qalandar.*

"God waiteth for man to regain his childhood in wisdom", yea, in the transcendent wisdom of Shabad realisation.

"God findeth Himself by creation", when His creatures attain to Him through mystic transport of Shabad. Love between Shabad-mystics and God is conscious and natural, true

and lasting, blissful and absolute. Shabad-mystics, therefore love all creatures and beings just as God loves all. He loveth all because all are in Him and of Him.

“We live, move, and have our being in Him.”

Mystics' love is a universal spiritual attraction in a rapture of divine ecstasy ; it is an expression of the transcendent knowledge of Absolute Oneness. When the Reality is One, there is no “other” to love. This Reality is compact ; it is an indivisible Unity. All parts of it, so to speak, possess a natural transcendent affinity for other parts ; because in Reality the whole is one, and there are no parts. The “Whole” loves the “Whole” at every point. God is that whole, and so are mystics. They see but one Reality spread out in manifold Phenomena. During spiritual flights of mystic transport they go out of themselves, so to speak, out of their delusive appearance as men and in a flash of Divine Light become one with the absolute, transcendent Reality. Intellectually learned people opine that man cannot become God ; but Shabad mystics through their devotion and love attain to the transcendent

stage of Supreme Oneness. For instance **can** one go out of Time and Space? Intellect **says**—No ; but mystic love says—Yes.

عقل گوید شش حدست و هیچ بیرون راه نیست

عشق گوید هست راه و رفتم ام من بارها

Reason saith, six directions there are and no way leadeth out of these ; Love asserteth, there is a way, and many a time have I gone (on that path).—*Shamas-i-Tabrez*.

As Kant points out, we cannot go beyond the “Categories” of the mind and understanding by thinking and reasoning ; but Shabad—that Divine and transcendent love of God—takes us out of Time and Space and above the sphere of Causation and Relativity. Mystic love transports us to realms that transcend the bounds of Reason. “Shabad” carries us beyond all relativity and finitude into the bosom of transcendent Love ; and transports us into a state of inseparable union with the Supreme Being. God is love, and so is our soul. God is the ocean, soul is a drop. The drop beholdeth the ocean, and rusheth towards it in a super-conscious ecstasy of Transport. This is a subtle, spiritual, super-conscious, spontaneous attraction, inherent, irresistible, transcendent—a self-expression of the ultimate, absolute Reality, name it what we may—Love, or Bliss,

or Ecstasy, or "Shabad". This loving Voice of God calls us up into spiritual realms.

سماع عشق او ناگاه آید ترا برهاند از جان هوایی

The Music of His love cometh all of a sudden, and from the clutches of greed and lust doth it liberate thee.

—*Shamas-i-Tabrez.*

This Divine Love is beyond all learning and above all thinking.

کـرشمۀ تو شرابے بعاشقان پیمود
کم علم بیخبر افتاد و عقل بے حس شد

Such a wine hath Thy miracle served to thy lovers, as Learning knowth not and Reason findeth not.

—*Khwaja Hafiz.*

This transcendent "Shabad" is the "Wine" of mystic love, and those who drink of it are transported to divine raptures and spiritual ecstasies.

ਅਕਬ ਕਹਾਣੀ ਪ੍ਰੇਮ ਕੀ ਕੋ ਪ੍ਰੀਤਮ ਆਖੇ ਆਇ ।

ਤਿਸ ਦੇਵਾ ਮਨ ਆਪਣਾ ਨਿਵ ੨ ਲਾਗਾ ਪਾਇ ॥

Who telleth the unutterable story of Love, to that Beloved one shall I give my mind, and at His feet shall I fall again and again.

—*Adi Granth Sahib.*

ਬਿਨ ਗੁਰ ਪ੍ਰੇਮ ਨ ਲਭਈ ਜਨ ਵਖਹੁ ਮਨ ਨਿਰਜਾਸ ।

ਹਰਿ ਗੁਰ ਵਿਚ ਆਪ ਰਖਿਆ ਹਰਿ ਮੇਰੇ ਗੁਰ ਬਾਛਾਸ॥

Without Guru Love thou canst not have ; O think thou clearly in thy mind. God hath placed Himself in Guru ; all thanks to Guru who uniteth us with God.

—*Ibid.*

All credit goes to Guru, but unless he manifests this Divine Love in us, we cannot attain to high spiritual stages ; unless he opens this Stream of Shabad in us, we cannot get salvation and liberation from Maya and Phenomena.

5. (a) **Why “Shabad” attracts us?**
But how is it that Shabad draws us up ? As in essence, “Shabad” is the same thing as our soul, there is a mutual attraction between the two. Both are made of the same material, if we may call it so, the same stuff. “Birds of a feather flock together”. “Like attracts like”. Every thing has a natural affinity and attraction for its fountainhead or source. The drop wants to merge into its ocean, and the stream flows down to embrace the sea. Our soul is a drop of “Shabad”, which draws it up as the magnet attracts a needle. It is a spontaneous, spiritual, expression of the inner being of our soul ; it is a natural, super-conscious, transcendent attraction of the ocean for its drop, of the sea for its wave. Nay, it is the deep, divine love of the

mother for her child, of the universal Mother of all creation for her spiritual child lost in Phenomena ; this attraction is natural and spontaneous, spiritual and transcendent.

(b) How "Shabad" takes us to the Highest Stage? Being a purely spiritual entity, "Shabad" has access into purely spiritual realms. Gross things like "Pranas" cannot go into subtle spheres, but as "Shabad" is made of the subtler kind of stuff, if we may put it so, it penetrates all stages and enters the rarest essence of Existence. It cometh from God, it goeth to Him ; it is His essence and Being, His Life and Light. Therefore riding on it the soul also finds access into the highest spiritual realms, and attains Transcendent union with the Absolute Lord.

(c) Five Melodies (ਪੰਜ ਸ਼ਬਦ). Mystics mention five "Shabads", and they also say that "Shabad" is one ; it is the sole and single Reality. This seems to present a contradiction to certain people ; but in reality there is no contradiction in it. "Shabad" is truly and always one ; but its manifestations on different planes of creation are different. Just as ice, water, and vapour are not three things, but

only three forms of the same thing, similarly "Shabad" is one, but its forms are many. In the very highest transcendent realms, it abides as an extremely fine and subtle entity ; but as we descend towards less subtle regions, this "Shabad" also takes less subtle forms. It is always and eternally One, but as it passes through five different kinds of creation, it appears as so many different "Shabads". Therefore mystics talk of its five melodies.

هر روز پنج نوبت بر در آو
 هم کو بند کوس کبریائی

Every day resound five Melodies from the door of the
 "Most High". —*Shamas-i-Tabrez.*

خاوش پنج نوبت پشور ز آسمانے
 کان آسمان بروئے زان هفت و ایں شش آمد

O hush thee, and listen thou to the five Melodies coming from heaven, but beyond these six is that seventh heaven. —*Khwaja Hafiz.*

That transcendent Melody is not to be found in our six focuses of the Material Creation (खट चक्र). It reverberateth in the seventh heaven of the astral plane and above. Mystics of the highest spiritual stage, Hindus, Muslims or any other, all mention the five melodies of Shabad. From the Astral plane

of "Turiya" upto the purely spiritual and transcendent stage of "Satta-Nam", there are five main divisions, and in each of these Shabad appears with a different melody. Therefore the great mystic adepts count five melodies upto "Satta-loka" which is our true Home, beyond dissolution and decay. The path to that Home of ours of absolute spirituality is through these five Melodies.

ਪੰਜੇ ਸ਼ਬਦ ਅਨਾਹਦ ਭਾਜੇ ਸੰਗੇ ਸਾਰੰਗ ਪਾਨੀ ।

ਕਬੀਰ ਦਾਸ ਤੇਰੀ ਆਰਤ ਕੀਨੀ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨੀ ॥

As the thirsty findeth water, so hath Kabir found the five melodies of Shabad ; and thus doth he worship thee, O thou unutterable "Nirankar". —*Kabir Sahib.*

The five melodies ring within man. Unless one reaches "Satta-Nam", these five Shabads are not completed. Hence the perfect adept reveals all the five Shabads in us and takes us to our true Home in the highest spiritual realms.

ਘਰਿ ਮੇਂ ਘਰਿ ਦਿਖਾਏ ਦੇ ਮੇ ਸਤਗੁਰ ਪੁਰਖ ਸੁਜਾਨ ।

ਪੰਚ ਸ਼ਬਦ ਧੁਨਿਕਾਰ ਧੁਨ ਤਹਿ ਬਾਜੈ ਸ਼ਬਦ ਨੀਸ਼ਾਨ ॥

Who showeth us our Home within us, he is a true Guru, perfect and knowing. Ringing and resounding of Five Melodies, this reverberation of Shabad is the sign.

—*Adi Granth Sahib.*

ਅਨ ਦਿਨ ਮੇਲ ਭਇਆ ਮਨ ਮਾਨਿਆ ਘਰ ਮੰਦਰ ਸੋਹਾਏ ।

ਪੰਚ ਸ਼ਬਦ ਧੁਨ ਅਨਹਦ ਬਾਜੇ ਹਮ ਘਰ ਸਾਜਨ ਆਏ ॥

By eternal union with the Lord day and night, pacified is my mind and glorified all my house (body); and as into my house cometh my beloved Lord, resound the five melodies of Anhad Shabad. —*Ibid.*

(i) **True Melody.** The lower melodies upto Brahm however disappear with the dissolution of those regions, but the real essence of Shabad in Parbrahm and above is eternal and everlasting; and therefore one who merges himself in that true Melody goes beyond the sphere of Kala.

ਜਾਪ ਸਰੇ ਅਜਪਾ ਸਰੇ ਅਨਹਦੁ ਮੀ ਸਰ ਜਾਏ ।

ਸੁਰਤ ਸਮਾਜੀ ਸ਼ਬਦੁ ਮੈਂ ਤਾਂਹਿ ਕਾਲੁ ਨ ਖਾਏ ॥

"Jap" dieth, "Ajapa" dieth, and dieth also "Anhad"; but the soul merged in "Shabad", Kala toucheth not.

—*Kabir Sahib.*

Jap is recitation of words by the tongue or in the mind, *i.e.* "Baranatmak nam" (बराणात्मक नाम) "Ajapa" is the Shabad or spiritual music of the first stage, *i.e.*, Niranjana Desh; "Anhad" is the Shabad or melody of Brahm or Om. All these three die at the time of Dissolution, when the whole creation, physical, astral and causal is withdrawn into Brahm; but the transcendent

“Shabad” of Parbrahm and higher stages doth not die. That is the true, real Shabad of saints and perfect mystic adepts and is called “Sar Shabad” (ਸਾਰ ਸ਼ਬਦ), which means real or true essence of Shabad.

Guru Nanak praises Raja Janak, the mystic king, as by half an hour's Repetition with “Vivek” (Discernment) he is said to have taken out a large number of souls from Hell, and landed them in “Swarga”; but Guru Nanak adds that that is not the method of saints. Their Repetition is “Sar Shabad”, which goes on for ever.

ਧੰਨ ੨ ਰਾਜਾ ਜਨਕ ਹੈ ਜਿਨ ਸਿਮਨ ਕੀਓ ਬਿਖੇਕ ।

ਆਪ ਘੜੀ ਕੇ ਸਿਮਰਤੇ ਪਾਪੀ ਤਰੇ ਅਨੇਕ ॥

ਐਸਾ ਸਿਮਰਨ ਜਾਨੇ ਕੇ ਸੰਤ ਨ ਪਕੜੀ ਟੇਕ ।

ਨਾਨਕ ਸਿਮਰਨ ਸਾਰ ਹੈ ਬਿਸਰੈ ਘੜੀ ਨ ਏਕ ॥

Great is the king Janak, who did Repetition with “Discrimination.” By half an hour's repetition, he saved many sinners. Knowing this Repetition as such, saints did not adopt it. True Repetition is “Sar,” O Nanak, which even for an hour is forgotten not.

—Guru Nanak.

This “Sar ” Shabad, the true and eternal Melody is found in the purely spiritual realms above Brahm or Om. It begins from Parbrahm

and goes up to Satta-nam and Anami, which is our true Home, and going where we return not into the imprisonment of "Kala," nor fall again into the cycle of birth and death. To go back to that transcendent Home should be our ideal in life, and Shabad is the only means of transport into that Absolute Stage.

(d) **Surat** (सुरत) and **Nirat** (निरत). Although soul has been called by mystics as "Surat," (सुरत), yet in a narrower sense "Surat" also means the hearing power. Man has two main kinds of inner powers, which are made use of in the mystic practice of Shabad for crossing the vast regions which lie between the physical plane and "Satt-Loka." Those powers are called :—

(i) **Surat** (सुरत) *i. e.*, the Hearing Power of the soul, by means of which it listens to the melody of Shabad, advances in its course, and ultimately merges in "Sár Shabad."

(ii) **Nirat** (निरत) *i. e.*, the Seeing Power of the soul, by means of which it beholds subtle entities of higher planes. Sometimes the soul goes forwards with the help of "Nirat", *i. e.* by seeing the path with its own light, just as a car goes on a dark road with the help of its headlights.

For every devotee in this practice of Shabad Yoga, it is essential to awaken these latent faculties of the soul to be able to make progress and find access into the highest realms ; and it is contact with Shabad that awakens these powers in us.

6. Preliminaries to Shabad. Now the question arises ; how can we reach that point where we come into contact with Shabad ? If our brain cannot comprehend it, our eyes cannot see it, and our ears cannot hear it, how can we become subtle enough to catch hold of it ? Unless we reach the Third Eye-focus, which is the entrance to the Astral plane, the window between the Material and the Materio-Spiritual Creation, we are not subtle enough to come into contact with it. How can we reach that point ? How can we collect ourselves at the Third Eye ? We can do so by repetition of holy names, *i. e.*

(a) **Simran** (मिम्नन) or **Ziker** (ذِكْر), which is said to be the best method of collecting the scattered mind ; it is the first preliminary step in all mystic research. But which name are we to repeat, and where to fix our attention ? In answer to the second part of the question,

it is clear that we should collect our soul at the focus where its headquarters already are, *viz.*, "Tisra Til," (तीसरा तिल) or Third-Eye which is also called by Muslim mystics as "Nuqta-i-Swaida" (نقطۃ سواد) *i. e.*, the black spot ; for it is no fun first coming down to a lower centre, and then ascending up. In the waking state, the soul is already at the Third-Eye, which is above the six focuses in the "Pinda" or Body (पिंड के छे चक्र).

As already stated, if a man be sitting at the sixth storey of a many-storied house and wanted to go up, he need not come down to the ground floor to begin his ascent *de novo* ; he can go up directly from the sixth storey where he already is. If a man be in the middle of a hill, he need not come down to the foot of the mountain in order to climb up to the top ; he can begin climbing up directly from the place where he is. This would save much time and labour. Hence we should try to go up directly from the Third-Eye where we already are in the waking state.

To collect the soul at the Third-Eye focus, we repeat some holy name ; which name depends in a large measure on the Mystic Adept, for he

knoweth and seeth, and can tell us what is best for us. Only we have to find out a true and perfect Shabad-Mystic. But as we have to go up into inner subtle planes, adepts generally tell us to repeat the five names of the five manifestations of God on the inner five stages from the Astral plane to Satta-Loka.

पांच नाम का सुम्रिन करो । सूरत शाम सेत में धरो ॥

Repeat thou the Five Names ; concentrate thou thy soul in "Sham-Set."
—*Radha Swami Sahib.*

"Sham-Set" literally means "black and white" ; it is a technical name for the first stage in the Materio-Spiritual Creation.

When we repeat these names in our mind, our thought by association goes to those inner stages. It helps us in collecting our scattered mind inside, and preparing our soul for the upward journey. Thus the advantage of using these five names over other names is, that as these five are the "Zati" (ذاتی *i.e.* inherent) names of God connected with inner spiritual Reality, they facilitate our work of inner concentration ; whereas other names which are "Sifati" (صفاتی *i.e.* attributive), and given to God for His various qualities, have no such associa-

tion with inner spiritual planes. For instance if we repeat a name which means the omnipresence of God, it would be difficult to collect our mind inside, for we shall try to think of a Being diffused all over, and consequently our mind shall also have a tendency to spread over a vast area. But if we repeat the five names connected with the inner five stages, then our mind will naturally tend to come within.

However we must not forget that there is nothing very much in a name. One name may be as good as another. The real power does not lie in words, it is in the mystic adept. Therefore whatever name the perfect Guru giveth us, that is the best for us and shall certainly lead to concentration and inner realisation.

ਸਿਮਰਓ ਸਿਮਰ ੨ ਸੁਖ ਪਾਵਓ । ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਓ ॥

Repeat (the holy Name), and by Repetition do thou attain happiness, and remove pain and trouble from the body.

—*Adi Granth Sahib.*

The chief power in Repetition is the power of the mystic adept transferred to the disciple at the time of initiation ; and therefore whatever " Name " he tells the devotee, it shall have power for him.

ਜਿਨ ਜਪ ਜਪਿਓ ਸਤਗੁਰ ਮਤਿ ਵਾਕੇ ।

ਜਮ ਕਿੰਕਰ ਕਾਲ ਸੇਵਕ ਪਗਿ ਤਾਕੇ ॥

Whoever doth the Repetition according to the instruction and guidance of Satguru, his bound slaves shall be the Angel of Death and Kala. —*Ibid.*

The real power lies in the word of the perfect adept ; whatever he uttereth has effect.

ਸੰਤ ਬਚਨ ਪਲਟੇ ਨਹੀਂ । ਪਲਟ ਜਾਏ ਬ੍ਰਹਮੰਡ ॥

The word of the saint is never proved false, even though the whole universe be turned over. —*Ibid.*

ਗੁਰ ਕਾ ਬਚਨ ਸਦਾ ਅਬਿਨਾਸੀ । ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੀ ਜਮ ਫਾਸੀ ॥

Guru's word is ever eternal ; Guru's word sunders the chain of the Angel of Death. —*Ibid.*

The word of perfect mystics ever cometh true ; its effect is not destroyed even with the final dissolution of the world. Hence proper Repetition is that which is in obedience to the word of the Satguru. Real Power lies in resigning to his will, in loving him and following his instruction. So, whatever "Name" the Satguru gives, that is best for us. The true Name of God is of course "Anhad Shabad". Repetition of the words of language is adopted only to concentrate our mind and reach that transcendent "Name".

(i) **Experience on the Threshold of Mystic Flight.** As the soul gets collected and concentrated on the Third Eye Focus, the devotee has some preliminary experiences of inner sounds and lights before he reaches the Third Eye. For instance he hears sounds like those of the running train, of whistle, of “ Binda ” (ਬਿੰਡਾ) or “ Jhinga ” (ਜੀਂਗਾ).

ਆਂख कान मुख बन्द कराओ । अनहद जींगा शब्द सुनाओ ॥

Close thou thine eyes, thine ears, and thy mouth, and listen thou to the Anhad Shabad like the sound of “ Jhinga ”.
—*Kabir Sahib.*

Then he hears sounds like the jingling of small bells, and lastly the ringing note of a big bell ; and sees lights such as the glowing of burning charcoal, of lightening, and of a shining star

ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ ਕਿਉ ਨਦਰਿ ਨਿਹਾਲਿਆ ਰਾਮ ।

ਸੇਵਕ ਪੂਰ ਕਰੰਮਾ ਸਤਿਗੁਰ ਸਬਦਿ ਦਿਖਾਲਿਆ ਰਾਮ ॥

A long star hath come out. How is it seen, O Lord ? By Satguru's Shabad doth the fortunate devotee behold it, O Lord.
—*Guru Nanak Sahib.*

Prophet Ibrahim also says that he saw this star. Then is seen a whole starry sky containing what is described as the Path of Gods (देवियाँ और पितृयाँ मारग) in the Vedas, and

the sun and moon. The Upnishads also mention these forms and lights, which a mystic-student experiences on the threshold of his spiritual ascent.

नीहारधूमाकानिलानि लानां स्वयेतवियुत्स्फटिकशशिनाम् ।

एतानि रूपाणि पुरः सराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥

Such forms doth he see as mist and smoke, sun, fire, wind, fire-fly, lightning, crystal and moon.

—*Shvetashvatropenishad. II, 11.*

Now, if we collect our mind this moment, it gets scattered again the next moment. Repetition of holy names does collect one's attention, but it gets scattered again if we do not keep it there by some means. That means is—

(b) “Dhyana” (ध्यान) or “Tassawar” (تصوّر) i. e., contemplation of Form. At the Third Eye, the threshold of the Astral plane (सूक्ष्म लोक) waiteth for the devotee the Radiant form (नूरी सारूप) of the mystic adept. By gazing steadily at his shining face one can keep one's mind fixed there for a considerable length of time.

गुरु का ध्यान करो तुम मन में ।

गुरु का शब्द सुनो नित कान ॥

In thy mind do thou contemplate the form of the Guru; and Guru's Shabad do thou ever listen to with thine ears.

—*Radha Swami Sahib.*

When a perfect Shabad mystic initiates us into his fold, at that time his astral form comes and stays within us at the Third Eye focus, which is the portal of the Materio-Spiritual creation. There he waits for our arrival either at our death, or earlier in our life-time by means of the mystic practice.

ਬਿਨ ਪਉੜੀ ਗਤਿ ਕਿਉ ਚੜਉ । ਗੁਰ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲ ॥

Without stairs how canst thou climb the fort? By contemplation of the Guru dost thou find ascent to God.

—*Guru Nanak.*

Guru is the stair-case that leads us up from the physical to the Astral plane and beyond; without identifying ourselves with him by inner concentration, we cannot go up.

जब यह ध्याता ध्यान में, ध्यय रूप हो जाय ।

पूरा जानो ध्यान तब, या में संशय नाहिं ॥

When in contemplation becomest thou, O gazer, one with the gazed; then known thou perfect is thy contemplation, and in this have thou no doubt.

ਅਕਾਲ ਮੂਰਤ ਹੈ ਸਾਧ ਮੰਤਨ ਕੀ ।

ਠਹਰਨ ਨੀਕੀ ਧਿਆਨ ਕੇ ॥

For fixing our "Dhyana" saints and mystics are the form of God.

—*Adi Granth Sahib.*

Thus, there can be nothing better to contemplate than the divine form of the Mystic Adept, who is God incarnate.

(c) **“Dhun”** (धुन). When we have thus first collected our attention at the Third-Eye Focus by Repetition, and then trained our mind to stay there at the portal of the Astral plane by contemplating the Radiant form of the adept, then **“Dhun”** (धुन) i. e., the melody of Shabad, which is his real being, manifests itself, and attracts us up into higher spiritual realms.

گوش را نزدیک کن کان دور نبست
لیک نقل آن بدو دستور نبست

O, take thou thine ear close (to it), for it is not far ; but listening to it thou art not used to. —*Maulvi Rum.*

If we undergo the training of the first two steps, Simiran and Dhyana, then through such a devotion our mind shall be purified and our soul enabled to catch hold of the subtle Shabad. Guru is but the visible expression of Shabad, and Shabad is the etherial form of the Guru. Both are in essence the same ; one is a spiritual transcendent being and the other its physical, human manifestation. Guru is **“Shabad”** incarnate and embodied; Shabad is Guru

stripped of his gross covering, this material overcoat. In essence, Guru is one with Shabad.

“The word was made flesh”. —*Bible*.

ਸ਼ਬਦ ਗੁਰੂ ਸੁਰਤ ਧੁਨਿ ਚੇਲਾ ॥

Shabad is Guru, and soul is the disciple of that melody. —*Adi Granth Sahib*.

The physical form of the Guru is, so to speak, the reflection on the physical plane of the Astral radiant form, which is more real. The Astral form in its turn is a reflection of a higher Spiritual form of the same entity, which is still more real, and so on till we reach the very highest plane, where the being of the mystic adept is one with the Absolute God Himself. The essence of both, God and Guru, is the transcendent “Shabad”.

Thus the real and final step in this practice is listening to this Shabad, this “Divine Melody”; but this listening is not physical or mental; it is spiritual and transcendent. Our journey into spiritual regions commences only, when we come into contact with this Eternal “Word”.

When we set out on a journey in this world, we pack up our things, and get ready for the journey. Similarly when we go inside

into subtle, spiritual planes, we have to make certain preparations before we actually fly up. Simran and Dhyana are the preparations for this spiritual journey ; but for advanced students, who have got hold of Shabad, these are automatic. Just as we learn the alphabet before we learn the language, similarly we have to practise "Simran" and "Dhyana" before we can catch hold of "Shabad" ; but just as after having mastered the alphabet and begun learning words and sentences, there is no need of going back to the alphabet, similarly after completing the course of "Simran" and "Dhyana", and having succeeded in grasping and catching hold of Shabad, there is no need of going back to the first two.

Advanced mystics get united with Shabad ; they have passed the stage of "Simran" and "Dhyana" ; they can go up to any transcendent plane in an instant, and whenever they like. Just as we move about in this physical world, similarly, rather more freely, do they move about in all subtle spiritual planes. Nay, they are lords and masters of all creation. But for a beginner, Simran and Dhyana are essential ; he has to undergo this training to become fit for grasping the subtle "Anhad Shabad".

6. Comparison with other Forms of Devotion and Religious Practices. As already shown, other mystic practices are much inferior to Shabad-Yoga ; for not only are they more difficult and sometimes risky, but above all, they do not take us into purely spiritual realms, beyond decay and dissolution.

(a) The Vedas. The study of books cannot give us a peep in, nor can the Vedic practices transport us into the highest plane of rare Spirituality and Transcendence, the ultimate stage of Absolute Reality.

ਪਦ ੨ ਪੰਡਿਤ ਮੋਨੀ ਬਕੇ, ਬਦਾ ਕਾ ਅਭਿਆਸ ।

ਹਰਿ ਨਾਮ ਚਿਤ ਨ ਆਵਈ, ਨਹਿ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸ ॥

The Pandit getteth tired of Study, of "Speechlessness" and Vedic practices ; but alas ! his heart to God's "Name" he doth not give, nor findeth he access into the true Home.

—*Adi Granth Sahib.*

God's " Name " as already shown is Shabad, without which we cannot go to Sattaloka, our true Home. Further the Vedas and Shastras deal with good and bad actions ; they do not take us beyond the sphere of morality and relativity.

ਬੇਦ ਪੁਕਾਰੈ ਪੁਨ ਪਾਪ, ਸੁਰਗ ਨਰਕ ਕਾ ਬੀਉ ।

ਜੇ ਬੀਜੇ ਸੋ ਉਗਵੈ, ਖਾਦਾ ਜਾਨੇ ਜੀਉ ॥

The Vedas talk of "good" and "evil", the seeds of "Swarga" (Heaven) and "Naraka" (Hell). Man reapeth what he soweth and that even doth he eat. —*Ibid.*

ਸਿੰਮ੍ਰਿਤ ਸਾਸਤ੍ਰ ਪੁਨ ਪਾਪ ਬੀਚਾਰਦੇ, ਤੱਤੇ ਸਾਰ ਨ ਜਾਨੀ ।

ਤੱਤੇ ਸਾਰ ਨ ਜਾਨੀ ਗੁਰੂ ਬਾਝੇ, ਤੱਤੇ ਸਾਰ ਨ ਜਾਨੀ ॥

Simritis and Shastras consider good and evil, but know not the real essence ; without Guru the real essence can never be known. —*Ibid.*

Lord Krishna also states in the Bhagwad Gita that the Vedas are within the sphere of the three "Gunas" (*i. e.*, the three Qualities) ; and that if a man wants absolute knowledge, he must go beyond the teachings of the Vedas.

ਤ੍ਰੈਗੁਣਯਵਿਭਿਯਾ ਵੇਦਾ ਨਿਸ੍ਤ੍ਰੈਗੁਣਯੋ ਭਵਾਤੁੰਨ ।

ਨਿਰ੍ਵੰਦ੍ਰੋ ਨਿਤ੍ਯਸਤ੍ਵਥ੍ਯੋ ਨਿਯੋਗਿਨ੍ਦ੍ਰੇਸ਼ ਆਤ੍ਮਵਾਨ੍ ॥

"The Vedas deal with the three attributes (Gunas) ; be thou above these three gunas, O Arjuna ; beyond the pairs of opposites, ever steadfast in purity, careless of possessions, full of the Self". —*Bhagwad Gita II, 45.*

The knowledge of the Vedas is within the sphere of Relativity and Delusion, for it does not go beyond Brahm or Om ; it does not take us into the absolute realm of purely spiritual stages. That "Shabad" alone can do.

ਬੇਦ ਬਾਦਨ ਪਾਖੰਡ ਅਉਧੁ । ਗੁਰਮੁਖ ਸ਼ਬਦ ਬਿਚਾਰੀ ॥

The Vedas talk of Delusion, O Audhu ; the devotee of Guru practiseth "Shabad". —*Adi Granth Sahib.*

(b) **Jap.** (जाप). No other “Jap” (जाप)
i. e. Recital of holy passages, is of much use,
 for nothing save Shabad can take us above
 Phenomena or Maya.

ਜਿਨੀ ਨਾਮ ਵਿਸਾਰਿਆ ਕਿਆ ਜਪ ਜਾਪੈਂ ਹੋਰ ।

ਬਿਬਟਾ ਅੰਦਰ ਕੀਟ ਸੇ ਮੁਠੇ ਧੰਧੇ ਚੋਰ ॥

Who “Nam” hath left out, in vain doth he perform
 other Japs (Recitals) ; like a germ in filth wasteth he his
 time in idle pursuits. —*Ibid.*

We read books, recite holy sayings, and
 sing hymns ; but without Shabad or “Nam”,
 Reality we cannot find.

ਹੋਰ ਕੁਝੁ ਪੜਣਾ ਕੁਝੁ ਬੋਲਣਾ ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ ।

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕੋ ਬਿਰੁ ਨਹੀ ਪੜਿ ੨ ਹੋਇ ਖੁਆਰੁ ॥

Save “Nam” nothing is stable, O Nanak ; vain is all
 other reading and speaking. Attachment to Phenomena,
 reading leadeth nowhere. —*Ibid.*

ਨਾਨਕ ਪੜਣਾ ਗੁਨਣਾ ਇਕੁ ਨਾਉ ਹੈ ਬੁਝੇ ਕੋ ਬੀਚਾਰੀ ॥

Reading and thinking is only “Nam” O Nanak, but
 rarely a man knoweth it by meditation. —*Ibid.*

True reading is the reading of that
 “Word”, which was, is, and shall be, which
 creates and sustains all life, which is one with
 God. We cannot find God by Japs and
 recitals, but only through Guru’s Shabad.

ਪਾਠ ਪੜੈ ਨ ਬੁਝਈ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ।

ਗੁਰਮਤੀ ਹਰ ਸਦਾ ਪਾਇਆ ਰਸਨਾ ਹਰਿ ਰਸੁ ਸਮਾਇ ॥

By recital He is known not ; in delusion are all sects ! By Guru's instruction is God ever found, and the tongue tasteth the nectar of His bliss. —*Ibid.*

Reading, reciting, singing, all these are useful in their own place, but they cannot take us out of Delusion and Maya into stages of absolute Reality ; they do not bring us spiritual realisation. Shabad alone can do that, Shabad alone can take us out of Kala's prison into our true Home.

(c) **Charity and Holy Bathing.** Similarly other good and benevolent actions such as giving money and things in charity, bathing at holy places etc., although useful, cannot compare with the practice of Shabad Yoga which alone manifests God in us.

ਸਤਿਗੁਰੁ ਪੁਰਖ ਨ ਮੰਨਿਉ ਸਬਦ ਨ ਲੱਗੋ ਪਿਆਰੁ ।

ਇਸ਼ਨਾਨ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ ਚੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥

‘Who hath no faith in “Satguru”, nor love for “Shabad”, in vain doth he give in charity, and taketh he holy baths in vain, for all this is ignorance and delusion. —*Ibid.*

(d) **Other Forms of Religious Devotion.** Austerities and religious ritual, all are in

the same boat ; they cannot equal "Shabad" or give us Truth.

ਤਨੁ ਬੇਸੰਤਰਿ ਹੋਮੀਐ ਇਕ ਰਤੀ ਤੋਲਿ ਕਟਾਇ ।
 ਤਨੁ ਮਨੁ ਸਮਧਾ ਜੇ ਕਰੀ ਅਨ ਦਿਨ ਅਗਨਿ ਜਲਾਇ ।
 ਹਰਿ ਨਾਮੇ ਤੁਲਿ ਨ ਪੁਜਈ ਜੇ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਇ ॥
 ਅਰਧ ਸਰੀਰੁ ਕਟਾਈਐ ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ।
 ਤਨ ਹੈਮੰਚਲਿ ਗਾਲੀਐ ਭੀ ਮਨ ਤੇ ਰੋਗ ਨ ਜਾਇ ।
 ਹਰਿ ਨਾਮੇ ਤੁਲਿ ਨ ਪੁਜਈ ਸਭ ਡਿੱਠੀ ਠੇਕਿ ਵਜਾਇ ॥
 ਕੰਚਨ ਕੇ ਕੋਟ ਦਤੁ ਕਰੀ ਬਹੁ ਹੋਵਰ ਗੋਵਰ ਦਾਨੁ ।
 ਭ੍ਰਮ ਦਾਨੁ ਗਊਆਂ ਘਣੀ ਭੀ ਅੰਤਰਿ ਗਰਬੁ ਗੁਮਾਨ ।
 ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਗੁਰ ਦੀਆ ਸਚੁ ਦਾਨੁ ॥
 ਮਨ ਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ।
 ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮਖ ਦੁਆਰ ।
 ਸਚਹੁ ਉਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਅਚਾਰੁ ॥

If casteth thou thy body into fire, or gettest thyself cut limb by limb, or trainest thy mind and body in hardship by burning fire all round thee day and night, God's "Nam" it reacheth not, even if thou performest thousands upon thousands of such actions.

If gettest thou thy body sundered into two, or placest thou thy head under the sacred saw (at Benares), or lettest thy body rot in Himalayan snow ; even then the disease of thy mind leaveth thee not. Nothing reacheth God's "Nam" ; thoroughly all these practices have I seen.

If in charity dost thou give heaps of gold, elephants and horses, land and a number of cows, even then thy inner vanity forsaketh thee not. O, by God's "Nam" hath my heart been pierced ; Guru hath bestowed this boon of "Truth" upon me.

Many try by persistence of will and many by Vedic study and practices ; but innumerable are the shackles for the soul ; and "Gurmukh" (Devotee of the Guru) alone findeth the door to Salvation. All is below the Truth ; Truth is above all. —*Ibid.*

Absolute, eternal, real "Truth" is Shabad. All other practices are inferior to Shabad Yoga, for they keep us in delusion. Shabad alone takes us into Reality and gives us peace and bliss.

ਖਟਿ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ । ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸ਼ਨਾਨਾ ।
ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ । ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ ਜੀਉ ॥
ਅਨਿਕ ਬਰਖ ਕੀਏ ਜਪ ਤਾਪਾ । ਗਵਨ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ ।
ਇਕ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ । ਬਹੁੜਿ ੨ ਉਠਿ ਧਾਵੈ ਜੀਉ ॥

Man findeth not peace by learned discourses on the six Schools of Hindu Philosophy, nor by worship, ritual, and bathing at holy places, nor by "Neoli Karma" and eighty-four Yogic postures.

The Yogi practiseth austerities and recitals for years and years, and roameth he in the world from place to place, but peace of mind he doth not get even for a moment ; and starteth he wandering again and again.

—*Ibid.*

ਜਪੁ ਤਾਪ ਗਿਆਨ ਸਭਿ ਧਿਆਨ । ਖਟਿ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤ ਵਖਿਆਨ ॥
 ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧਰਮ ਕਿਰਿਆਸਗਲ ਤਿਆਗੁ ਬਨ ਮੱਧੇ ਫਿਰਿਆ॥
 ਅਨਿਕ ਪਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ । ਪੁਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ ॥
 ਸਰੀਰ ਕਟਾਇ ਹੋਮੇ ਕਰ ਰਾਤੀ । ਵਰਤ ਨੇਮ ਕਰੇ ਬਹੁ ਭਾਤੀ ॥
 ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ। ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਬਾਰ॥
 ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਹੁ ਜੀਵੈ । ਮਹਾ ਉਦਾਸ ਤਪੀਸਰ ਬੀਵੈ ॥
 ਅਗਨਿ ਮਾਹਿ ਹੋਮਤ ਪਰਾਨ । ਕਨਿਕ ਅਸਵ ਹੈਵਰ ਮੂਮਿ ਦਾਨ ॥
 ਨਿਉਲੀ ਕਰਮ ਕਰੈ ਬਹੁ ਆਸਨ । ਜੈਨ ਮਾਰਗ ਸੰਜਮ ਅਤਿ ਸਾਧਨ ॥
 ਨਿਮਖ ੨ ਕਰ ਸਰੀਰ ਕਟਾਵੈ । ਤਉ ਭੀ ਹਉਮੈ ਮੈਲ ਨ ਜਾਵੈ ॥
 ਹਰਿਕੇ ਨਾਮੁ ਸਮਸਰਿ ਕਛੁਨਾਹਿ।ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮ ਜਪਤ ਗਤ ਪਾਹਿ॥
 ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਦੇਹ ਛੁਟੈ । ਗਰਬ ਗੁਮਾਨ ਨ ਮਨ ਤੇ ਹੁਟੈ ॥
 ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ । ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥
 ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੇ । ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ ॥
 ਜਲ ਧੋਵੈ ਬਹੁ ਦੇਹ ਅਨੀਤਿ । ਸੁਧ ਕਹਾ ਹੋਇ ਕਾਚੀ ਭੀਤਿ ॥
 ਮਨ ਹਰਿ ਕੇ ਨਾਮਿ ਕੀ ਮਹਿਮਾ ਉਚ ।
 ਨਾਨਕ ਨਾਮਿ ਉਧਰੈਪਤਤਿ ਬਹੁ ਮੁਚ ॥

All recitals, austerities, knowledge, meditation, discourses on "Simritis" (Hindus' Shastras) and the six Schools of Hindu Philosophy, Yoga practice, ceremonies, rites and ritual, renouncing all and roaming in jungles, many efforts in various ways, benevolent actions, charity, sacrifice of a lot of jewels, getting the body cut with proper ceremony, burning of incense, observing fasts, and disciplining the mind in different forms,—nothing

equaleth the practice of God's "Nam" ; with the help of Guru recite thou His "Nam" once, O Nanak.

If roamest thou in the nine parts of the world and livest thou long, practisest thou severe austerities and feelest thou great disappointment with the world, offerest thou thy body as sacrifice to the sacred fire, givest thou in charity, gold, horses, elephants and land, performest thou "Neoli-Karma" and practisest thou several Yogic postures, adoptest thou the difficult practices and ritual of Jain religion, and gettest thou thy body cut inch by inch, even then the dirt of Egoism leaveth thee not. O, nothing equaleth God's "Nam" : the disciple of Guru, by reciting His "Nam" attaineth to Salvation ; O Nanak.

If with thy mind full of desires diest thou at a sacred place, vanity leaveth thee not ; if thinkest thou day and night, the dirt of thy mind goeth not out of the body ; if trainest thou this body by various hard practices, the poison of the mind still lurketh behind ; if washest thou a kacha earthen vessel with water for a long time, clean it becometh not ; the praise of God's "Nam", O my mind, is very high ; many low and degraded men have through "Nam" found Salvation, O Nanak. —*Ibid.*

ਸੋਰਠ ਮਹਲਾ ੫

ਪਾਠੁ ਪੜ੍ਹਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ।

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗਿ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ।

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੇ ਦੁਆਰੇ ਦੋਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥

ਮੇਨ ਭਇਓ ਕਰ ਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ।
 ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥
 ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ।
 ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥
 ਕਨਿਕ ਕਾਮਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁਬਿਧਿ ਦਾਨੁ ਦਾਤਾਛਾ ।
 ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥
 ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ।
 ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥
 ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ।
 ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੇ ਹਰਿ ਸਿਉ ਸੰਗ ਨ ਗਹਿਆ ॥
 ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮ ਅਫਾਰਾ ।
 ਸੋਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥
 ਹਰਿ ਕੀਰਤਿ ਸਾਧ ਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ।
 ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬੁ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥
 ਤੇਰੇ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ।
 ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ
 ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥

Dost thou recital and study of the Vedas, and performest thou "Neoli Karma" and "Kundalini" Yoga, but of the Five ones [*i. e.*, "*Kam*" (lust), "*Krodh*" (anger), "*Lobh*" (greed), "*Moh*" (worldly attachment) and "*Hankar*" (egoism)] thou art not rid. Rather hast thou got all the more tightly bound by the chains of Egoism.

That is not the way to union, O friend ; innumerable actions did I perform. At last at the door of the Lord have I fallen, and yearn for the sense of Discrimination. Remained I silent, used my hands as a plate, wandered naked in jungles, roamed at sacred places and all over the earth, but delusion I could not cast off.

With desires in my mind, lived I at holy places, and got my head cut off by the sacred Saw ; but like this the dirt of the mind is removed not even with millions of efforts.

By giving in charity gold, wife, horses, elephants, food, clothes and land, access to the Lord thou canst not find.

Ever engaged in worship, in sprinkling sandal water, bowing and lying prostrate, and performing the "Six" actions [enjoined by Shastras—*viz.*, 1. Acquiring Knowledge. 2. Imparting it to others. 3. Receiving charity. 4. Giving it to others. 5. Performing "Yagya" (यज्ञ) and 6. Getting it done by others] thou art all the more tightly chained by egoistic ideas ; to union this is not the way.

In vain tried I the eighty-four postures of Yogis and Sidhas [*i. e.*, persons who have achieved eight kinds of miraculous power, *viz.* Power to become (1) very small, (2) very big, (3) very light, and (4) very heavy, (5) power to go anywhere, (6) to get great strength, (7) to have command over all, and (8) to attract and control any one]. They brought me long life ; but being born again and again, in no wise was I nearer God.

Revelries of kings, their pomp and show, their undisputed authority, their indulgence in sensual pleasures, their scents and lavenders—these lead to infernal Hell.

Shabad-realisation in the company of mystics is the highest of all actions ; but only he getteth it, O Nanak, who hath it already written in his lot.

Thy devotee is enraptured with this bliss ; for when (Lord), the Remover of the distress of the humble, is kind, then is this mind merged in "Shabad". —*Ibid.*

Thus one cannot attain Salvation through external rites, and by performing religious deeds such as going on pilgrimages, giving things and money in charity, keeping fasts, and bathing in holy tanks or rivers, nor by Yoga practices and postures. Nor does indulgence in sensual pleasures bring us true happiness. Real happiness or bliss and Salvation are found only by the practice of Surat-Shabad Yoga in the company of true mystics. In the path of spiritual realisation, nothing avails but the subtle Shabad ; other practices cannot take us into the purely spiritual realms.

(e) **Rishis and Munis.** Now, unless we go into the Purely Spiritual Planes beyond Brahm or Om, which we can do by Shabad Yoga alone, we cannot control the mind.

That is the reason why so many Rishis and Munis of old times were carried away by temptations, and fell. The Puranas of the Hindus are full of stories to this effect.

Shringi Rishi is stated to have practised austerities for 88,000 years. He renounced the world, gave up substantial food, and lived only on fruits and leaves of trees. King Dasrath wanted to call him for performing a "Yagya", but he refused to come. Ultimately a prostitute succeeded in tempting him, with the result that she had children from him and brought him to Dasrath's place. Rishi Vishwa Mitra was the Commander-in-Chief of Shri Ram Chandra, and performed "Tappa" (तप) for 60,000 years, but was tempted by Menaka from whom Sukantala was born, the play of which name is staged these days in the theatres.

Parashar Rishi spent practically the whole of his life in doing Yoga. After becoming a perfect Yogi, he was returning home. In the way he had to cross a river by boat, but as the boatmen were taking their meals, their daughter Machhodari offered to take him across. When the boat was in mid-stream, the Rishi felt tempted by the beauty of the girl and could not

resist. He expressed his low desire to her. She said, she was the daughter of fishermen, and therefore emitted foul smell from her mouth. By using his supernatural power, the Rishi made her give out sweet fragrance. Then she said that the Sun-god was seeing them, and if they did the bad deed, he would bear witness against them on the judgment day. The Rishi threw up a handful of water, and created mist all around. Then she said that the Water-god was seeing them. He turned water into dry bed. He wasted his spiritual power but could not control his mind. Later that girl became the mother of the five Pandvas.

Narad Muni was looked upon as the greatest of all Rishis and Munis, but even he fell. A girl arranged to hold "Swambar" (स्वम्बर *i. e.* the ceremony in which the girl selects a husband for herself). Narad was tempted to seek her hand ; so he approached god Vishnu and asked for a beautiful face. But he gave him the face of a monkey. He however thought he had been given a charming, bewitching face. The girl, of course, could not select the monkey-faced man. When later he looked at his reflection in water, he came to

know the real state of affairs, and got into a rage against his Deity. It is extremely difficult to curb the mind and overcome temptations.

Durbasha Rishi was called Shri Krishna's Guru, but even he was tempted by Urvashi. Machhandra, the head of Yogis, could not fare better, and fell a victim to the temptation of enjoying luxuries and sensual pleasures of king ship. Gorakh, his great disciple, was in the same boat. Vishisht Muni says to Shri Ram Chandra, "If a man claims that he has lifted the Himalayas, then although it is impossible, yet for a moment I may believe that he has done so. If a man says that he has drunk the whole water of the ocean, then although it is not possible to do so, yet I may believe it.But if a man says that he has controlled his mind, then I cannot believe him." The most difficult thing in the world is bringing one's mind under control. There is only one antidote for it, and that is Shabad ; mind can be controlled by Shabad Yoga alone.

7. Concluding. The root of all "Karmas" (actions) is in Trikuti or Brahm (*i. e.* Om), which is the second stage for Shabad-mystics ; and our true Home is Satta-Loka, where alone

we have real Salvation, and which is the fifth stage. Therefore "Karmas", which finish at the second stage, cannot take us beyond into higher planes. Only Shabad can do that, for it emanates from that fifth stage, and is in essence the same as "Satta-Purusha".

Shabad is in Reality, Karmas are in Delusion. We should try to reach absolute Reality, we should keep a high ideal before us, we should try to get into our true Home in "Satta-Loka". But there is no way to the Supreme Lord except Shabad.

ਸਾਹਿਬ ਮੇਰਾ ਸਦਾ ਹੈ, ਦਿੱਸੈ ਸ਼ਬਦ ਕਮਾਇ ॥

Ever existeth my Lord, and by Shabad practice is He seen. —*Ibid.*

We can see God with our inner eyes through Shabad alone ; but our attachment to the world and our vanity do not let us go to Shabad-mystics.

ਮਾਇਆ ਧਾਰੀ ਅਤਿ ਅੰਨ੍ਹਾ ਬੋਲਾ । ਸ਼ਬਦ ਨ ਸੁਨਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥

Very blind and deaf is the worldly-minded ; for Shabad he heareth not, but ever gropeth in darkness and delusion. —*Ibid.*

If we do not seek Shabad, we remain ignorant and within phenomena, and cannot find true Reality.

ਸ਼ਬਦ ਨ ਜਾਨੈ ਸੇ ਅੰਨ੍ਹੇ ਬੋਲੇ । ਤੇ ਕਿਤ ਆਏ ਸੰਸਾਰਾ ॥

Who knoweth not Shabad, blind and deaf doth he remain. What hath he come into the world for ?

—*Ibid.*

His birth in this world is useless ; he gets no good out of his stay here, if he does not attain to self-realisation through Shabad.

ਨਾਮ ਬਿਨਾ ਹੋਰ ਕੁਝ ਗਾਲੀ ਹੋਛੀਆਂ ॥

Save "Nam" is all else false and vain.

—*Ibid.*

ਸਾਕਤ ਨਰ ਸੁਰਤ ਸ਼ਬਦ ਕਿਉਂ ਪਾਈਏ ।

ਸੁਰਤ ਸ਼ਬਦ ਬਿਨ ਆਈਏ ਜਾਈਏ ॥

The worldly-minded man getteth not Surat-Shabad ; and without Surat-Shabad keepeth he coming and going.

—*Ibid.*

So long as we do not practice Surat-Shabad Yoga, we remain within the cycle of birth and death. It is only by means of "Nam" that we can swim across this ocean of Phenomena and Maya.

ਜੇਸੇ ਜਲ ਮਹਿ ਕਮਲ ਨਿਰਾਲਮ ਮੁਰਗਾਈ ਨੈਸਾਣੈ ।

ਸੁਰਤ ਸ਼ਬਦਿ ਭਵਸਾਗਰ ਤਰੀਐ ਨਾਨਕ ਨਾਮ ਵਖਾਣੈ ॥

As in water keepeth dry the lotus, as also do the wings of the duck ; so through Surat-Shabad doth man cross the ocean of the world, O Nanak, by uttering His "Nam".

—*Ibid.*

Shabad-yoga takes us out of the gloom of ignorance and delusion, and lands us in the transcendent Reality of Satta-Loka which is our true Home. We cannot go out of the prison of Kala and find true salvation without Shabad-Practice ; no other action of ours, whether good or bad, can ever take us beyond Phenomena.

ਜਗਤ ਉਪਾਇ ਤੁਧ ਧੰਧੇ ਲਾਇਆ ਭੁੰਡੀ ਕਾਰ ਕਮਾਈ ।

ਜਨਮ ਪਦਾਰਥ ਜੂਐ ਹਾਰਿਆ ਸ਼ਬਦੇ ਸੁਰਤ ਨ ਪਾਈ ॥

Getting birth in this creation art thou engrossed in worldly affairs ; rotten work dost thou perform. In vain thy valuable life dost thou lose ; for Shabad thy soul hath not found. —*Ibid.*

CHAPTER III

GURU

1. Need of Guru. We have seen that "Anhad Shabad" is the way to God, but Shabad we cannot get except through initiation by a perfect mystic adept of Shabad Yoga. Hence such a Guru is the first requisite in this line. Guru is most essential to mystic training. If other factors are wanting, they shall be supplied ; but if Guru is wanting, nothing else is of avail. Without the mystic adept, there is no meaning in a mystic practice or a mystic school. They both depend for their existence and efficacy on the Guru.

A mystic school is not to be judged by its tenets or principles of belief only, but essentially by its adept and his internal spiritual reach. If the Guru is perfect and his reach highest, his school shall be the best of all ; but if the Guru is imperfect, that school and its practice can never yield us true transcendent knowledge or bliss, howsoever nice and good its doctrines may be. Without the proper guide, we can know nothing of mysticism ; nor without his

transcendent help can we take a step inside on subtle planes.

(a) **Common Sense.** To learn an art or in fact any thing whatsoever, two factors are essential. One is exertion, movement or practice ; and the other is the way, direction, or method. If we want to go to a place, we can never reach it unless we move ; if we want to lift a stone, we can never do so unless we exert, and if we want to learn an art, we cannot learn it unless we practice. Similarly effort is essential for mystic transport ; without practice we can never go into transcendent regions and spiritual planes.

But mere hard work is not enough. Unless the practice be along the right lines, it is not only useless, but may prove positively harmful. Supposing we want to go to the Railway station, and begin moving, and move very fast ; but if unfortunately we have taken that direction which leads away from the station, then the more we move, the farther shall we be from our destination. Our strenuous effort defeats its own purpose. If we want to lift a stone, but instead of exerting upwards we apply all our force downwards, then the more

we strain and exert, the deeper shall the stone sink down into the earth. Similarly if we want to learn an art but begin practising in the wrong manner, then the more we practice, the 'worse' shall we become. Thus it is absolutely necessary that the practice be carried on right lines and in the proper way. We must make sure of our ideal and the means to achieve that ideal, before we begin our efforts to realise it. Movement or practice by itself is blind force ; to be productive of any good it has to be directed in the right channel. It is as essential to be sure of the way as to be earnest in our effort ; nay, it is more important to be sure of the path we take.

And for this second factor we must go to the masters of the trade, for they alone can acquaint us with the easiest and best way of reaching our goal. Hence for learning the mystic practice, it is not enough that we begin the thing earnestly and enthusiastically ; we must go to some perfect mystic adept, who may tell us how to do the practice. Without his instruction and internal help, we shall never go towards our goal. If we try to advance by ourselves, the more we practise, the farther we are liable to go from our ideal.

ਆਪਨ ਭੀਆ ਜੇ ਮਿਲੇ, ਵਿਛੜ ਕਿਉਂ ਰੋਵਨ ।

ਸਾਧੂ ਸੰਗ ਪ੍ਰਾਪਤੇ ਨਾਨਕ ਰੰਗ ਮਾਨਨ ॥

If by ourselves could we find union (with God), why should we have suffered the pangs of separation ? (Nay), only through mystics do we realise Him, O Nanak, and experience true rapture. —*Adi Granth Sahib.*

Hence we should first of all search for a true Guru. If we succeed in finding him, we shall have done the most important thing ; for then the adept shall look after us and lead us the right way. When a perfect Guru once takes us into his fold, he is responsible for our Salvation and union with the Supreme Being. As we follow his instructions, then with his external and internal help, we shall advance in the direction of spiritual realisation.

When we stand in need of a guide even for our ordinary crafts and every-day pursuits, certainly we want a guide for learning mysticism. If we cannot acquire efficiency in any art or trade without a competent teacher, how can we have mystic transport without a master ? Teacher is a necessity in every department of life. Mysticism is the most difficult, most urgent and most important of all human activities. Where else do we stand in need of a teacher, if not here ?

Moreover does it stand to reason that a man who is dying of thirst shall insist on digging a well for himself, and refuse water offered by his friends and well-wishers? Shall true and earnest seekers, who are dying for God, refuse help so kindly offered by mystics? He who wants to dig his own well for drinking water is not thirsty yet; he who does not care to embrace the opportunity of learning spiritual intuition from contemporary mystics is not keen or desirous yet. Of course for those who do not want mystic insight, Guru is not needed; but he is indispensable for those who are athirst for this divine nectar.

قدر لعل او بجز عاشق نداند هیچ کس
 قیمت یاقوت داند چشم گوهر بار ما

Save the lover none knoweth the worth of that Ruby; the value of the sapphire my discerning eye alone doth know.
 —Goya.

Moreover Shabad or "Nam" is such a transcendent entity as cannot be conveyed through language. Therefore we cannot get it from books. Without a competent contemporary Guru, it is impossible to get hold of "Nam".

ਬਿਨ ਸਤਿਗੁਰੁ ਕੋਈ ਨਾਮ ਨ ਪਾਏ ।
 ਪ੍ਰਭ ਐਸੀ ਬਨਤ ਬਨਾਈ ਹੇ ॥

Without Satguru none can get "Nam"; the Lord hath Himself thus designed (the universe)-

—*Adi Granth Sahib.*

(b) Mystic Testimony. Thus for mystic progress, the adept is indispensable. Mystics lay the greatest stress on this point; and they know. They know the ins and outs of the path; they are therefore in a position to speak on the matter; their testimony is reliable. As with one voice they assert the indispensable need of Guru, we have no reason to disbelieve them. All mystics tell us over and over again, that without Guru, none can know God; so hath He Himself willed.

ਧੁਰ ਖਸਮੈ ਕਾ ਹੁਕਮ ਪਇਆ । ਵਿਨ ਸਤਿਗੁਰੁ ਚੇਤਿਆ ਨ ਜਾਇ ॥

Himself hath The "Most High" ordained: without Satguru He cannot be contemplated.

—*Adi Granth Sahib.*

God has made this rule Himself, that without the mystic adept we cannot cross the ocean of phenomena.

ਮਤ ਕੋ ਭਰਮ ਭੁਲੇ ਸੰਸਾਰ । ਗੁਰੁ ਬਿਨ ਕੋਈ ਨ ਉਤਰਸ ਪਾਰ ॥

Let no man remain in delusion in the world; without Guru shall no one ever go across. —*Ibid.*

There are no exceptions; without Guru none can realise God.

ਬਿਨ ਸਤਿਗੁਰੁ ਕਿਨੇ ਨ ਪਾਇਉ । ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਨੇ ਨ ਪਾਇਆ ॥

Without Satguru no one ever found God, without Satguru no one ever findeth Him. —*Ibid.*

ਬਹੁ ਨਾਨਕ ਪ੍ਰਭ ਇਹ ਜਨਾਈ । ਬਿਨ ਗੁਰੁ ਮੁਕਤ ਨ ਪਾਈਏ ਭਾਈ ॥

Say thou, O Nanak, God hath revealed this to thee ; without Guru no one getteth Salvation, O brother.

Mystics of all religions emphasize the indispensability of the mystic adept. Without Guru we remain inwardly blind.

گر عیاں خواہی ز خاکِ پایِ ایشاں سرم ساز
زانکہ ایشاں کور مادر زاد را رہبان کند

If seekest thou Sight, apply thou the collyrium of the dust of his feet, for even to the born-blind doth he give eyes. —*Shamas-i-Tabrez.*

We are all blind, for our inner eyes are sealed ; but if we go to the mystic adept, he will open our inner spiritual eyes and show us absolute Reality. All of us, men and women, rich and poor, wise and unwise, young and old, Hindus and Muslims, Sikhs and Buddhists, Christians and Jews, Indians and Englishmen, Americans and Germans, Chinese and Japanese, all stand in need of the mystic adept. By himself no man can secure access inside into subtle spiritual planes, nor go beyond the delusion and darkness of this world of Phenomena or Maya. Not to speak of

human beings, even the great gods Brahma and Shiva stand in need of Guru.

गुरु बिन भवनिधि तरै न कोई । जो विरंचि शंकर सम होई ॥

Without Guru none can cross the ocean of the world, be he even as great as Brahma and Shiva,

—*Tulsi Ramayan.*

If even such great personages require the help and guidance of a mystic adept, then where is the man who can do without Guru ?

ਬਿਨੁ ਗੁਰੁ ਢਾਤੇ ਕੋਇ ਨ ਪਾਏ । ਲਖ ਕੋਟੀ ਜੇ ਕਰਮ ਕਮਾਏ ॥

Without the gracious Guru, none findeth the Lord, even though one performeth millions of actions.

—*Adi Granth Sahib.*

By good actions we may get good reward after death, but actions cannot take us beyond good and evil into absolute Reality. For that, we need a mystic adept of Shabad-yoga. To come across a true Guru and be accepted by him in his fold is the highest good luck that can fall to the lot of a man in this world.

श्रवणायापि बहुभिर्यो न लभ्यः श्रु एवन्तोऽपि बहवो यं न विद्युः ।

आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥

Even the hearing of God is not in the luck of many ; even hearing of Him many know Him not ; the mystic who telleth of Him is a wonder ; and able and wise is

he who attaineth to Him ; but only a few with the help of a mystic adept do indeed find Him.

—*Katha Upnishad. I. ii. 7.*

Without Guru we cannot know God for He is beyond the intellect of man.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिंत्यमानः ।

अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्दलतर्क्यमणुप्रमाणात् ॥

This spirit of God now mentioned is known not if told by an uninitiated person, howsoever hard he may have thought on Him. So long as instruction from a mystic adept thou dost not get, Him thou canst not find ; for too subtle is He for the grip of Reason.

—*Ibid. I. ii. 8.*

Not any special mystic but all lay stress on the necessity of instruction from a Guru for stepping on the path of mystic realisation.

श्रुतं ह्येव मे भगवद्दृशेभ्यः आचार्याद्धयेव

विद्या विदिता साधिष्ठं प्रापयतीति ॥

"From people as revered as my spiritual Teacher have I heard erewhile that without initiation by a Guru in the path of self-realisation, one cannot attain the goal of mystic life". —*Chhandogya Upnishad IV. 9. 3.*

Not only is it impossible to know God without the help of a mystic adept ; but without his protecting hand over one, it may be dangerous

to make an attempt at going into subtle regions. In this path many are the temptations to lead us astray, many the pitfalls to drag us down. Without a knowing one to guide us, we are sure to lose our way, and fall into the quagmire of delusion and danger.

پیور را بگزین کہ بے پیور این سفر
 هست پر آفات و پر خوف و خطر
 هر کہ او بے مرشدے در راه شد
 او ز غولان کمره و در چاه شد
 گر نباشد سایه پیور اے فصول
 پس ترا سر گشتم دارد بانگ غول
 غولے از ره افگند اندر کزند
 از تر واهی تر دریں راه بس بدند

Find thou a mystic guide, for beset with dangers, perils and troubles is this journey. Whosoever without the Master ventureth on the path, the " Evil ones" lead him astray, and cast him into the Well (of Misery). If over thy head the protecting hand of thy Guru thou hast not got, devilish doubts shall for ever keep thee perplexed and puzzled. Many a man wiser than thyself tried to go on this path, but Satan led all of them astray.—*Maulvi Rum.*

If we have no Guru, we cannot find the way. Therefore our first concern in life should be to find a perfect adept. Only through him can we know God.

“One who does not know the son, does not know the Father”.
—*Bible*.

But if the mystic adept accepts us as his disciple, then through him God also accepts us as His own.

“He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me”.
—*Christ*.

ਗੁਰੂ ਫ਼ੀਜੀ ਪਾਹੁ ਨਿਵਲ ਮਨ ਠੋਠਾ ਤਨ ਛਤ ।

ਨਾਨਕ ਗੁਰੂ ਬਿਨ ਮਨ ਕਾ ਤਾਕ ਨ ਉਗੜੇ, ਅਵਰ ਨ ਫ਼ੀਜੀ ਹਥ ॥

Guru is the key, man the lock, mind the chamber and body the roof. Without Guru, mind's door cannot be opened, O Nanak, and none else hath the key.

—*Adi Granth Sahib*.

Therefore whosoever seeketh the Light of Reality should first search for a mystic adept to show him the path.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षरस्य धारा निशिता दुरत्यया दग्धं पथस्तत्कवयो वदन्ति ॥

Arise ye, awake, learn quickly ; find the mystic who hath transcendent knowledge ; for sharp as the razor's edge, difficult of going, hard to traverse is that path, say the seers.

—*Katha Upnishad I. iii. 14*.

Going on the inner mystic path is indeed like walking on the edge of a sword ; but the true Guru teaches us how to achieve it.

तद्विद्धि प्रणिपासेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

This learn thou by falling at his feet, by mystic practice, and service ; for the Guru who hath transcendent knowledge of the essence of things, will in true wisdom instruct thee. —*Bhagwad Gita. IV. 34.*

If a man wants to have true wisdom and transcendent knowledge, if he wants to have insight into Truth and Reality, if he wants to see God and know the essence of His Being, he should seek a perfect Guru.

तद्विज्ञानार्थं सः गुरुमेवाभिगच्छेत् ॥

For knowing that, to Guru should he go.

—*Manduk Upanishad.*

Without Guru we cannot know God ; this is the one profound truth of life. All religious books lay stress on the necessity of Guru.

ਸਮਤ ਬੇਦ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸੋਧੇ ਸਭ ਏਕਾ ਬਾਤ ਪੁਕਾਰੀ ।

ਬਿਨ ਗੁਰੁ ਮੁਕਤਿ ਨ ਕੋਊ ਪਾਵੈ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਬੀਚਾਰੀ ॥

Shastras, Vedas and Simritis, all have I studied ; all say the same thing ; without Guru none findeth Salvation ; think, O my mind, and know.

—*Adi Granth Sahib.*

Without Guru's help in fact we cannot move even an inch on the intricate path of the

Astral, Causal and higher spiritual planes. There are so many snares and temptations inside, and they are so complicated and subtle, that without Guru it is impossible to go across them safe into the Purely Spiritual realms. All great mystics warn us on this point.

ਸਤਿਗੁਰੁ ਬਾਝੁਹ ਘੋਰ ਅੰਧਾਰਾ ॥

Without Satguru is all pitch dark. —*Ibid.*

Guru means one who shows us light in the dark. It is with his help and guidance that we can pass through pitch darkness, and cross all dangers and difficulties that beset the inner mystic path.

ਬਿਖੜੇ ਦਾਓ ਲੰਘਾਵੇ ਮੇਰਾ ਸਤਗੁਰੁ ॥

The intricate snares my (Beloved) Satguru maketh me cross. —*Ibid.*

Satguru it is who saves us from all snares and pitfalls. Mystics cry from house-tops that if we want true spiritual bliss, we should devote ourselves to Guru.

ਸਿੱਤੋ ਸੁਨੋ ਸੁਨੋ ਜਨ ਭਾਈ, ਗੁਰੁ ਕਾਡੀ ਬਾਂਹਿ ਕੁਕੀਜੇ ।

ਜੇ ਆਤਮ ਕੋ ਰਸ ੨ ਬਹੁ ਲੋੜੇ, ਤਾਂ ਸਤਗੁਰੁ ਸ਼ਰਨ ਪਵੀਜੇ ॥

O saints listen, listen ye brethren, with a raised arm shouteth the Guru : If spiritual bliss keenly dost thou desire, then with Satguru do thou take Shelter. —*Ibid.*

Guru is the haven that offers refuge to the ship of our life, when wind and storm of adversity overtake it in this ocean of Phenomena.

ਗੁਰੂ ਜਹਾਜ਼ ਖੇਵਟ ਗੁਰੂ ਗੁਰੂ ਬਿਨ ਤਰਿਆ ਨ ਕੋਇ ।

ਗੁਰੂ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭ ਪਾਈਏ ਗੁਰੂ ਬਿਨ ਮੁਕਤ ਨ ਹੋਇ ॥

Guru is the ship, and Guru is the Captain of the Ship ; without Guru none crosseth the ocean of the world. By Guru's grace do we find the Lord ; without Guru is no Salvation. —*Ibid.*

In the world we experience only Maya or Phenomena, but mystics open our inner eyes and in a moment of transcendent consciousness show us absolute Reality, Infinite and Eternal.

چشم روشن کن ز خاک اولیا
تا به بینی ز ابتدا تا اقصا
سرمه کن تو خاک این بگزیده را
هم بسوزد هم بسازد دیده را

Enlighten thou thine eyes with the dust of mystic's feet, so that all from Beginning to End mayest thou behold ; apply thou the collyrium of the dust of the feet of the accepted one, so that thine eyes, which see Phenomena, may look on Reality. —*Shamas-i-Tabrez.*

Without Guru we only grope in the darkness of delusion and ignorance.

ਗੁਰੂ ਬਿਨ ਘੋਰ ਅੰਧਾਰ ਗੁਰੂ ਬਿਨ ਸਮਝ ਨ ਆਵੇ ।

ਗੁਰੂ ਬਿਨ ਸੁਰਤ ਨ ਸਿਧ ਗੁਰੂ ਬਿਨ ਮੁਕਤ ਨ ਪਾਵੇ ॥

Without Guru is utter darkness ; without Guru thou knowest not ; without Guru ignorant is thy soul ; without Guru Salvation thou canst not have.

—*Adi Granth Sahib.*

Without Guru, neither study, nor ritual, not prayer, nor worship, nor Simran, nor Dhyana, nor recital, nor Jap, nothing is of much use.

ਗੁਰੂ ਬਿਨ ਮਾਲਾ ਫੇਰਤੇ, ਗੁਰੂ ਬਨ ਦੇਤੇ ਦਾਨ ।

ਗੁਰੂ ਬਿਨ ਦਾਨ ਹਰਾਮ ਹੈ, ਜਾਯ ਪੂਛੋ ਵੇਦ ਧੁਰਾਨ ॥

Without Guru countest thou the beads of thy rosary, and without Guru dost thou give in charity. O, go thou and consult the Vedas and Puranas : without Guru charity is forbidden.

—*Ibid.*

If we have no Guru, our religious performances and benevolent deeds are of little value. If we be anxious to open our inner eyes and have direct realisation of Truth, we should leave aside all external religious practices, and seek a perfect mystic adept, who may teach us the way of internal ascent of the soul into realms etherial and divine.

يا على از جمله طاعات را
بر گزین تو سایه خاص الله

Leave thou, O Ali, all religious observances, and come thou under the protecting care of the chosen ones of God.
—*Maulvi Rum.*

These chosen ones, these mystics, shall take us up into spiritual planes, where we cannot go by ourselves.

یار باید راه را تنها مرو
از سر خود اندرین صحرا مشو

O, go not thou alone on this path, take thou a guide ; O, enter not this desert relying on thine own resources.
—*Maulvi Rum.*

The unknown transcendent regions are for us like a vast desert ; we should not set off in a desert all alone without a proper guide. Moreover without the helping hand of Guru, we cannot control our passions and desires ; and without curbing the mind, we cannot have true bliss or absolute knowledge.

هیچ نکشد نفس را جز ظل پیر
دامن آن نفس کش را سخت گیر
ظل پیر اندر زمیں چوں کوه قاف
روح او سیمرغ و بس عالی طواف
یس برو خاموش باش از انقیاد
ذیر ظل امر شیخ او ستاد

Save Guru's shade nothing else curbeth thy mind ; cling thou fast to the garment of that mind-curber. Like

the mountain "Qaf", Guru's shade keepeth on earth ; but high up in the heavens, like the phoenix soareth his soul. So go, and sit thou quiet and obedient at his feet.

—*Shamas-i-Tabrez.*

This is the way to realisation,—to sit at the feet of the mystic adept.

(c) **Historical Evidence.** History is replete with instances to show, that without Guru none can tread on the inner spiritual path.

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨ ਗਿਆਨੁ ਨ ਹੋਇ ।

ਪ੍ਰਫੁਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥

Without Guru can be no knowledge, O brother ; ask thou Brahma, Narad and Ved Vias.

—*Guru Nanak.*

As stated in Shastras, Narad who is considered as the mind of God, was refused admission into Vishnu's , place because he had no[Guru ; and then he had to adopt a Guru.

Sukh Dev Swami, the renowned son of Ved Vyas, had transcendent knowledge at birth, but without Guru he could not proceed on the inner mystic path ; and had to adopt king Janak as his Guru. Nowhere in history do we come across a man, who got inner Light without the Guru. Of course those great Masters, who are born

with this Light, are exceptions ; they have mystic insight from birth. But for those who haven't, and practically *the whole world comes in this category*, Guru is indispensable. Even incarnations of Brahm like Rama and Krishana adopted Guru, and set an example for us to follow.

राम कृशन से को बड़ो, तिनहू तो गुरु कीन ।

तीन लोक के वे धनी, गुरु आगे आधीन ॥

Who is greater than Rama and Krishana ? Even they adopted Guru. Masters of the three worlds, (but) [before Guru were they low. —*Tulsi Ramayana*.

If Guru's presence was not needed, why should Guru Nanak have appointed a successor after him ? And why should all other great mystics have done the same thing, as far as it was possible ? It is evident from all considerations, that Guru is essential for inner spiritual realisation.

2. Definition of Guru.

(a) **Who hath Realised Satta-Purush is Guru.** Now, who is a true Guru ? It is the man, who has realised the Supreme Being, and who can consequently take us also to our Heavenly Father. Therefore that mystic is a true and

perfect adept, who in his spiritual transport has reached the last stage of Satta-Purush, and gone beyond all Relativity and Delusion. Unless a man has attained to that high spiritual stage of Sachcha-Khand, and realised and known the Absolute Lord, he should not be called a Guru.

ਸਤਿਪੁਰਖ ਜਿਨ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉਂ ।

ਤਿਸ ਕੇ ਸੰਗ ਸਿਖ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ ॥

Who hath realised Satpurush, Satguru is his name ;
in his company art thou saved, by singing His praises,
O, Nanak. —*Adi Granth Sahib.*

The praises of the Lord are not to be uttered by the tongue, but by the soul in the transport of divine revelation. It is only the naked soul that can chant Heavenly hymns, and play upon the Divine music of God.

(b) **One with God.** Thus that man whose soul has, in the superconscious rapture of mystic transport and at the transcendent stage of the ultimate Absolute, become identical with God, is the true mystic adept. He has realised his union with the Supreme Being, and in that union finds he bliss and beatitude.

ਅਬ ਹਮ ਤੁਮ ਏਕ ਭਏ ਹੈਂ । ਏਕੇ ਦੇਖਤ ਮਨ ਪਤਿਆਈ ॥

Now am I one with Thee, and beholding this Oneness is my mind pacified. —*Ibid.*

Guru is one with God ; by attaining to the last stage of Transport, he has merged himself in the absolute Lord and become one with Him.

ਅਬ ਹਮ ਜਾਯ ਚੜ੍ਹੇ ਸਿੰਘਾਸਨ, ਮਿਲੈ ਹੈ ਸਾਰੰਗ ਪਾਨੀ ।

ਰਾਮ ਕਬੀਰਾ ਏਕੁ ਅਯੋ ਹੈਂ, ਕੌਣੈ ਨ ਸਕੇ ਪਛਾਨੀ ॥

Now have I ascended the throne, and nectar hath the thirsty found. God and Kabir have become one, and none can distinguish (twixt the two). —*Kabir Sahib.*

“I and the Father are One.....He that hath seen me hath seen the Father.....This what I tell you, I do not say of my own ; but the Father abiding in me doth His works. Believe me that I am in the Father and the Father in me.” —*Christ.*

ਗੁਰੂ ਮੇਂ ਆਪ ਰਖੀਅਨ ਕਰਤਾਰੇ ॥

God hath put Himself in the Guru. —*Ibid.*

When the mystic crosses all regions of Phenomena and Maya, and attains to the transcendent being of God, he becomes identical with him, so to speak. The drop falls into the ocean, and becomes that ocean.

ਹਰਿ ਹਰਿ ਜਨ ਦੋਇ ਏਕੁ ਹੈਂ ਬਿਬ ਬਿਬਾਰ ਕਛੁ ਨਾਹਿੰ ।

ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉਂ ਜਲ ਹੀ ਮਾਹਿੰ ਸਮਾਹਿੰ ॥

God and His mystics are one, in this have (thou) no doubt ; as the wave riseth above the water and mergeth into it again. —*Ibid.*

As Guru is in essence God Himself, so his hand is the hand of God, and all that he says is the word of God, and all that he does is the deed of God. Not he, but God works in him.

دست پیر از غائبان کوتاه نیست
دست او جز قدرت الله نیست
مرد را دست دراز آمد یقین
بر گزشت از آسمان هفته‌ین
با کفش دریای کل را اتصال
هست بیچون و چگانه در کمال
در بشر رو پوش کر دست آفتاب
فهم کن و الله علم بالصواب

For transcendent entities, Guru's hand is not small ; his hand is not without the power of God. Very long is his hand and reacheth above the seven heavens : it is one with the Absolute ocean, and in efficiency transcendeth all limitations. The Sun is hid in man ; O know ye if ye can.

—*Maulvi Rum.*

Outwardly he is man, but inwardly God. He is the manifested embodiment of all spiritual Essence.

गुरु ब्रह्मा गुरु विश्नु गुरुदेव महेश्वरः ।

गुरु साक्षात् ब्रह्म सारूपा तस्मात् गुरुदेवे नमः ॥

Guru is (god) Brahma ; Guru is Vishnu, Guru is Maheshwara ; verily Guru is Brahm manifest. To that Guru do I offer my homage.

—*Hindu Shastra.*

In the mystic shineth the lustre of the Lord, but we see only the external human

form, and therefore know not that inwardly he is God.

نور حق ظاهر بود اندر ولی
نیک بین باشی اگر اهل دلی

The Light of God manifesteth Itself in mystics, but if from them learnest thou how to behold It.

—*Maulvi Rum.*

We do not recognise the great mystics, but they come into the world to open our inner eyes and teach us Transport ; or rather it is God Himself, who appears in the human garb.

مولا آدمی بن آیا - اوہ آیا جگ جگیا

God cometh in the form of man ; and cometh He to awaken the world.

—*Bulle Shah.*

ਹਮਰੇ ਭਰਤੋ ਬੜੇ ਬਬੇਕੀ ।

ਆਪੇ ਸਿਤ ਕਹਾਵੈ ॥

How discerning is our Lord ; Himself as saint is He known.

—*Adi Granth Sahib.*

آن پادشاه اعظم درے بستم بود حکم

پوشیده دلق آدم یعنی کہ بر در آمد

That great Lord hath put Himself behind fast closed doors ; then concealed in the cloak of man cometh he to (open) the door.

—*Shamas-i-Tabrez.*

Within man is God hidden, and as Guru doth He appear to make himself manifest.

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾਂ ਗੁਰ ਬਿਬੇਕ ਸਤਿਸਰ ।

ਉਹ ਆਇ ਜੁਗਾਦੀ ਜੁਗਹ ਜੁਗ ਪੂਰਾ ਪਰਮੇਸਰ ॥

Who can praise Guru ? Guru is the ocean of Truth and Discernment. From eternity to eternity, is he ever the perfect God.

—*Adi Granth Sahib.*

One great truth that mystics come to know by their transcendent Transport into the realm of absolute Spirit is, that God and Guru are identical ; their inner being is one.

ਸਮੁੰਦ ਵਿਰੋਲ ਸ਼ਰੀਰ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤ ਅਨੂਪ ਦਿਖਾਈ ।

ਗੁਰ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦ ਨ ਭਾਈ ॥

By churning the ocean of the body, a marvel have I beheld : Guru is God and God is Guru ; twixt them is no difference, O Nanak. —*Ibid.*

Thus all mystics assert clearly and emphatically, that there is no difference between Guru and God. Both are in essence the same, absolutely one, now and fore ever, without even a shadow of doubt.

(i) **Question of Rivalry.** Now the question arises : Are not these mystics rivals of God ? For, in assigning to themselves a place in the ladder of spiritual ascent and divine glory, they stop not short of the very highest pinnacle. They identify themselves with the “Most High,” and consider their own existence as one with the Supreme Being. Ordinarily when a man says—“I am God” ; we consider him either a fool or a knave. But we can’t say this of mystics. Then what do they want ? Do they want to dethrone the Almighty, and take His place as Lords and

Masters of all Creation ? Have they any rivalry or antagonism with God ? Are they His enemies, and in order to get the upper hand, rebel like Satan against His authority ? This is a serious question to consider.

Now one thing is obvious. As they praise God, and worship Him ; and tell us to look up Him, they are not His enemies. They say, they come into the world to unite us with God; and they teach us the method of devotion to Him. Thus it is evident that they are in no way opposed to God. Then what do they want to do ? What is their object ? Their lives show that have no ambition to possess power and pelf; nor do they seek the lordship of the Universe, nor the rule of Creation. No, they want nothing ; they have no desire ; they are above desire and want. Then what is their position ?

They are not rivals of God to be sure ; they are rather His most ardent and devoted lovers. They are dear to Him as a child is dear to its mother, they are loved by Him as a child is loved by its father, they are looked after by Him as a child is looked after by its loving parents. It is a relation of love and devotion that culminates in their inseparable

union with "The Most High" ; it is the mutual spiritual magnetic attraction of transcendent love that blends the two into one. Through love are mystics one with God ; they are His sons so to speak. They are loved by Him as no one is ; they sit on His right hand. No, they are little children of the Almighty ; therefore they lie in His lap, and get things done by Him, as a dear child does by his parents.

اولیا اطفال حق اند اے پسر
حاضری و غائیبی اندر نظر

Mystics are the children of God, O dear ; in presence and in absence, ever are they under His eyes.

—*Maulvi Rum.*

They have no desire apart from the desire or "Will" of God ; there is complete concord and harmony between them ; nay, there is perfect identity ; for love levels all differences and distinctions, and makes the lover identical with the beloved.

प्रेम गली अति सांकड़ी, ता में दो न समाहिं ।

जब हम थे तब हरि तहीं, अब हरि हैं हम नाहिं ॥

Too narrow is the lane of Love for two to be together ; when I was, God was not ; now He is, but "I" am not.

—*Kabir Sahib.*

This "I", the Ego or the individual Self, has drowned its finite existence in the infinite being of the universal supreme Beloved. Through love has man become God.

तू तू करना तू हुआ मुझ में रही न हूँ ।

बारी तेरे नाम पर जित देखां तित तू ॥

By calling out for Thee have I become even Thyself, and in me is left no "I". O, to thy "Nam" do I sacrifice myself, for whichever way the eye looketh, Thee it beholdeth.

—*Ibid*

In intense love, but one life pulsates in the two lovers, but one heart throbs. It is the same thread of existence that binds both, and turns them into one indivisible Spiritual Entity. Mystics are all Love, their being is soaked in Love. Love is the prop of their life, the staff of their existence. They have joined themselves to God by its "hoops of steel". *What rivalry or jealousy can there be in such a relation of Love?* There can be no question of it.

When mystics become absolutely one with God, there is left no second to feel jealous. In "One" there is no room for rivalry, no scope for opposition, or antagonism. Mystics love God; mystics give up all their desire,

and seek only God. All their desires are consumed in the far-reaching flames of Love, and they come out transparently pure as genuine sterling gold. Their inherent worth shines forth, for all the superficial dirt is washed away by the flood of Love ; and this inherent worth, this essence and being of man's soul, is a drop of the same ocean of which God is the source or fountainhead. The spirit is the same in all of us ; none of us is different from Him ; but alas ! we know it not, we have not realised it.

एक समय बन में बसते मृगराज की नारिन केहर जायो ।

कर कारण पाली के हाथ चड़ियो उन लेकर छेली के संग रत्तायो ॥

भूल गयो कुल के प्राक्रम हँडू भयो हरी दूब चरायो ।

ऐसे ही आत्मा संग शरीर के आप भुलाय के जीव कहायो ॥

At one time living in the forest, the female of the King of the animals (*i. e.*, the lioness) gave birth to a cub. By chance it fell into the hands of a shepherd, who mixed it among the sheep. Forgetting the ways of its (own) family, the cub behaved like the sheep and fed on green grass. Like this in company of the body, the soul forgetting itself hath come to be called a man.

—*Sundar Das.*

When that cub was being brought up by the shepherd as one of the sheep, a lion passed that way, and wondered how the young one of his own kind had got mixed up with sheep, who

were their food. He roared, and asked the cub to do likewise. The cub also roared. All the sheep and the shepherd fled away. Then the lion took the cub to a pond of water, and showed him by their reflection that they were similar. The cub thus realised that it was not a sheep, but a lion.

This is an allegory. Our mind is the shepherd, and our senses are sheep. Our soul is the cub, who has come from Satta-Purush. Our mind has mixed up the soul with the senses and body. We are now under the control of the mind, and feed on grass, *i. e.*, hanker after things of this world, and are slaves to passions. The mystic-adept, who comes from Satta-Loka, is the lion. He roars and makes the cub also roar ; *i. e.*, he has opened the reverberation of Anhad Shabad in himself, and he manifests this resounding Music in us too. That drives away the sheep and the shepherd, *i.e.* liberates the soul from the mind and senses. Then he takes us to "Mansarovar", the spiritual pond in Parbrahm, and shows us our reflection there *i. e.*, the true, real form of the soul ; and thus makes us realise that we are not men but spirit, and one with God. The Lord is within us, but we are

blind, we do not see Him. He who has opened his inner eyes, and beholds this transcendent oneness, is a true mystic, and worthy of our love and devotion.

ਸਭ ਘਟ ਮੇਰਾ ਸਾਂਈਆ ਸੁਨੀ ਸੇਜ ਨ ਕੋਇ ।

ਬਲਿਹਾਰੀ ਵਾ ਘਟ ਕੇ ਜਾ ਘਟ ਪਰਗਟ ਹੋਇ ॥

In every heart abideth my Lord ; blank is none ; but worthy of worship is he, who in himself hath made Him manifest. —*Adi Granth Sahib.*

Soul and God are eternally one ; mystics have realised it, we have not ; mystics have seen it, we are blind. And this is not to be known as we know ordinary things with the senses or intellect ; it is to be known and seen by the Spirit ; it is through mystic transport alone than man can realise his identity with God. And where Oneness reigns supreme, *the question of rivalry is an idle question.*

But with our limited understanding, we can form no idea of this spiritual, transcendent Oneness. This unity is beyond the comprehension of the frail human intellect. Only during a mystic transport doth the soul know of it, only in a rapturous moment of eternal consciousness shineth that light of transcendent Oneness. On the human level we cannot grasp it. When Kabir Sahib was questioned whether God was one or more than one, he made answer—

एक कहूँ तो है नही दूजा कहूँ तो गार ।

जैसा है तैसा रहे कहे कबीर बिचार ॥

If I say He is one, that He is not ; (but) If I say, (existeth) a second, 'tis an insult (to Him). So leave Him as He is, saith Kabir. —*Kabir Sahib*,

Those who realise Him and see Him, know that He is at once one and more than one. We however cannot understand it, for it is against the laws of Logic. But we should not forget that Logical Laws are the laws of *thought* and not of *things*. These laws are the limitations under which our mind works; they do not characterize objective Reality. If Reality transgresses these laws, it does not mean that that Reality does not exist ; it only means that our limited intellect cannot comprehend it. Mystic insight penetrates deep, and knows that profound Reality ; and therefore mystic knowledge is ever true. But what such paradoxical statements of mystics really mean is a mystery to the layman. This mystery can be solved only through a mystic transport ; and transport is impossible without an adept. Thus all depends on the Guru.

(c) **Shabad Adept—True Guru.**

(i) **Search Necessary.**—Now we are told, the world is full of Gurus ; and they are so numerous that we can hardly find

as many disciples as there are Gurus. Unfortunately there is much truth in this statement. The world abounds with false Gurus, so much so that even the true one is taken for a hypocrite. People do not trust him. Burnt child dreads the fire. Having once been deceived by a false Guru, we hesitate in believing even the true one. Our sad experience of the past makes us over-cautious and too suspicious. Sham Gurus have set us on our guard with a vengeance ; and we do not care to go even to the real mystic adept. And if we go at all, we do so with our mind already biased against him. Our mind is not a clean slate, where the right impression may be made. We see the true mystic also through the coloured glasses of our prejudice, and read him wrongly. This is our ill luck.

However, we cannot remain deceived for long. If we happen to come in contact with a real mystic, sooner or later his company is bound to reveal his greatness. His glory and grace shed on us a wonderful lustre of bliss and beatitude. The clouds of suspicion and doubt are dispersed by the rising sun of his Truth and transcendent Spirituality ; and in the radiance of his heavenly Light, no room is left

for the gloom of mistrust. His sweet words, soaked with ecstatic rapture of Divine Illumination, pierce our hearts, and penetrate deep into our very souls ; and we are truly vanquished.

True greatness cannot remain hidden for ever ; it must come out. But as there are so many hypocrites, several people argue that either the true Guru does not exist, or at least the search is futile. As it is difficult to find him, so we should make no effort at all. But this is a very wrong way of reasoning. If our diamonds and rubies get mixed up with worthless pebbles and pieces of glass, shall we throw all those away, merely because it is *difficult* to pick out our real diamonds ? Not at all. Even for the sake of one precious jewel, it is worth while searching a million pieces of pebble and glass. And it has not been said in vain :—

“ Knock, and it shall be opened.”

“ Ask, and it shall be given.”

If we be sincere and earnest in our search, the true Guru would come to us of himself and show us the right path. What is lacking is not the mystic adept, but we. We have no

deep desire ; we lack earnestness and keenness. We go to worldly pursuits with zeal and ardour, and strive against all hope of success. If we search for the mystic adept with the same keenness and enthusiasm, there is no reason why we should not succeed. Whether difficult or easy, it is to be done. Nothing in life is worth doing, if not this ; if a true mystic adept is not to be sought for, what else is ? We must search, and search with all our heart. Then God will certainly be merciful, and out of His infinite grace and bounty send us a true Guru.

(ii) Cometh from Home to take us Back. As Shabad Yoga is the best mystic practice, and Shabad the real essence of God, so Shabad adept is true Guru—one who has identified himself with Shabad and God, and can transport us to Satta-Loka, the Absolute stage, which is our true Home. Thus the true Guru is one who can, through the path of five melodies, take our soul up into Satta-nam, and show us our real Home within us. In the beginning our soul descended from that stage into this

Physical Creation. The mystic adept comes down from that true Home of the soul, and leads us back to our Heavenly Father. Guru Nanak gives the definition of a true Guru thus :—

ਮਲਾਰ ਕੀ ਵਾਰ ਮਹਲਾ ੧

ਘਰ ਮਹਿ ਘਰੁ ਦਿਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ।
 ਪੰਚ ਸ਼ਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸ਼ਬਦੁ ਨੀਸਾਣੁ ॥
 ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ ।
 ਤਾਰ ਘੋਰ ਬਾਜਿੰਦ੍ਰੁ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ ॥
 ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨ ਸੁੰਨਿ ਮੰਡਲ ਲਿਵ ਲਾਇ ।
 ਅਕਥ ਕਥਾ ਵੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥
 ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤ ਭਰਿਆ ਇਹੁ ਮਨ ਕਤਹੁ ਨ ਜਾਇ ।
 ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥
 ਸਭਿ ਸਖੀਆਂ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ।
 ਸਬਦਿ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥

Who showeth us our Home within this house(body), he is a true Guru, perfect and knowing. Ringing and resounding of Five Melodies, this reverberation of "Shabad" is the sign. All realms and spheres, Heaven and the Nether world, all stages and planes, all marvel; (for) exquisite and wonderful is the transcendent Music that playeth before the true throne of the Lord. Listen thou to the Melody in "Sushamna," and concentrate thou thy soul in the realm of "Sunn." Meditate thou on the "Unutterable Utterance," and drown thou thy desires in thine own mind. When the Lotus of thy heart turneth upwards, with

nectar is it filled, and then thy mind wandereth not. The "Unrepeated Repetition" it doth not forget, but mergeth in it for ever from eternity to eternity. All "knowing souls" get the five (Melodies), and Guru's devotee findeth abode in the real Home. Who through Shabad-Search findeth this Home, Nanak, is his slave. —*Guru Nanak.*

Thus a perfect Guru is one who can take us safe, through all the intervening stages, upto Sachcha-Khand, our true Home.

ਜਿਨ ਤੁਮ ਭੇਜੇ ਤਿਨਹਿ ਬੁਲਾਏ । ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਆਉ ॥

Who sent you He calleth ye back ; come Home with the bliss of "Sahj." —*Adi Granth Sahib.*

(iii) Teacheth Shabad-Practice. Shabad is the real thing, the essence and being of God ; therefore he who can manifest this Divine melody in us is a true Guru.

शब्द बुझाये सो गुरु पूरा । उन चरण कं हो जा धूरा ॥

और पहिचान करो मत कोई । लच्छ अलच्छ न देखो सोई ॥

शब्द मेद लेकर तुम उन से । शब्द कमाओ तुम तन मन से ॥

Who giveth thee knowledge of "Shabad," he is a perfect Guru. Become thou the dust of his feet. Seek not thou any other proof, nor scan thou his merits and defects ; but by getting the secret of Shabad from Him, devote thyself to the Practice of Shabad, heart and soul.

—*Radha Swami Sahib.*

Shabad-adept is true Guru ; again and again is it mentioned in *Adi Granth Sahib* of the Sikhs and other books of Saints.

ਸਬਦ ਬੁਝਾਏ ਸਤਿਗੁਰ ਪੂਰਾ । ਸਰਬ ਕਲਾ ਸਾਚੇ ਭਰਪੂਰਾ ॥
ਅਫਰਿਉ ਵੇਪਰਵਾਹੁ ਸਦਾ ਤੂੰ । ਨ ਤਿਸ ਤਿਲ ਨ ਤਮਾਈ ਹੇ ॥

Knowledge of Shabad doth the Perfect Guru give (us) ; full of all Power and Truth is he ; ever in bliss, above all care and anxiety, beyond all desire and anger.

—*Adi Granth Sahib.*

Through Shabad-Practice the mystic adept has attained to the absolute Transcendent Stage, beyond good and evil, above desire and worry. "Shabad" is the real criterion. If we come across a true Guru, he will not ask us to go on reading or reciting, nor tell us to perform any rites or ritual. He will not set us to externals, but teach us the internal method of Shabad-Yoga, and open that Divine Music in us.

ਕਹੁ ਨਾਨਕ ਜਿਸ ਸਤਿਗੁਰੁ ਪੂਰਾ । ਵਾਜੈ ਤਾਕੈ ਅਨਹਦ ਤੁਰਾ ॥

Who hath a perfect Satguru, Nanak, within him resoundeth the Anhad melody. —*Ibid.*

True Guru gives us Shabad and only Shabad. Although Shabad is within us ; yet without the help of an adept, our soul cannot come in contact with it. The Key to Transport lies with him, and thus in his hands are all treasures of spiritual planes.

ਬਿਨ ਸ਼ਬਦੇ ਅੰਤਰ ਆਨ੍ਹੇਰਾ । ਨ ਵਸਤ ਲਹੈ ਨ ਚੁਕੇ ਫੇਰਾ ॥
 ਸਤਿਗੁਰ ਹਥ ਕੁੰਜੀ ਹੋਰ ਤ ਦਰ ਖੁੱਲ੍ਹੇ ਨਾਹੀਂ ।
 ਗੁਰ ਪੂਰੇ ਭਾਗ ਮਿਲਾਵਨਿਆ ॥

Without Shabad is darkness within (man); so he getteth not his goods, nor goeth he out of the cycle of birth and rebirth. In the hands of Satguru is the Key, and none else can open the door; and by highest good luck alone is the Guru found. —*Ibid.*

The treasure that we should secure in this world is "Anhad Shabad" or "Bani", but we cannot get it by ourselves. The Key to this transcendent treasure is with perfect mystics.

ਅਨਹਦ ਬਾਨੀ ਪੁੰਜੀ । ਸੰਤਨ ਹਥ ਰਾਖੀ ਕੁੰਜੀ ॥

"Anhad Bani" is the goods, but with saints is the Key. —*Ibid.*

This is what the true Guru does for us. He applies the key of his mystic insight, and opens the door of Shabad within us.

ਸਤਿਗੁਰੁ ਪੂਰਾ ਸ਼ਬਦੁ ਸੁਣਾਏ । ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹੁ ਲਿਵ ਲਾਏ ॥

The perfect Satguru maketh thee listen to Shabad; remain thou in deep devotion (to him) day and night.

—*Ibid.*

If we are fortunate enough to find a true Guru, then he will manifest this transcendent current of Shabad in us; and by transporting our

soul to transcendent planes, show us all spiritual treasures and jewels that are in us, and lead us to realise Self and God.

ਰਤਨੁ ਪਦਾਰਥੁ ਘਰ ਤੇ ਪਾਇਆ । ਪੂਰੇ ਸਤਿਗੁਰ ਸ਼ਬਦੁ ਸੁਣਾਇਆ ॥
ਗੁਰਪਰਸਾਦਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ । ਘਟਿ ਚਾਨਣੁ ਆਪ ਪਛਾਨਣਿਆ॥

When the perfect Guru made me listen to Shabad, jewels within myself did I find. By the grace of Guru disappeared all darkness, and dawned inner light of Self-realisation. —*Ibid.*

This Shabad, which gives us the treasure of Self-Realisation and the jewel of Bliss, and which is also called “Nam”, could not be obtained by Siddhas, because they had no Shabad-mystic as their Guru.

ਬਿਨ ਗੁਰ ਨਾਮ ਨ ਪਾਇਆ ਜਾਇ । ਸਿਧ ਸਾਧਕ ਰਹੇ ਬਿਲਲਾਇ ॥

Without Guru “Nam” cannot be had ; Siddhas and others pined for it in vain. —*Ibid.*

Absorbed in Shabad, Guru is like a ship for our souls to cross the ocean of Phenomena and Maya.

ਨਾਮ ਰੱਤਾ ਸਤਗੁਰੂ ਹੈ ਕਲਜੁਗ ਬੇਹਿਥ ਹੋਇ ।

ਗੁਰਮੁਖ ਹੋਏ ਸੋ ਪਾਰ ਪਵੈ ਜਿਨਾ ਅੰਦਰ ਸੱਚਾ ਸੋਇ ॥

Who mergeth himself in “Nam”, he is Satguru ; a ship is He for “Kali Yuga”. Who devoteth himself to Him, goeth he across (the ocean of the world), and findeth he Truth within him. —*Ibid.*

A. **Infallible.** Guru is the most perfect being. As he is one with God, he is as much above error as God Himself.

ਭੁੱਲਨ ਅੰਦਰ ਸਭ ਕੋ । ਅਭੁੱਲ ਗੁਰੁ ਕਰਤਾਰ ॥

All are liable to err, but infallible are Guru and God. —*Ibid.*

To err is human ; no man is perfect. But Guru is human only to look at ; in his inner being he is one with the most High, and therefore he possesses all the attributes and qualities of God.

B. **Hath curbed Five Enemies.** By virtue of having reached the stage of the Absolute Lord, and attained to an indissoluble union with Him, the Guru goes beyond all the weaknesses that flesh is prone to. He has curbed all his passions and desires.

ਸੋ ਸਤਗੁਰੁ ਜੋ ਸੱਚ ਧਿਆਇਦਾ ਸੱਚ ਸੱਚਾ ਸਤਗੁਰੁ ਇੱਕੋ ।
ਸੋਈ ਸਤਗੁਰੁ ਪੁਰਖ ਹੈ ਜਿਨ ਪਾਜੇ ਦੁਤ ਕੀਤੇ ਵਸ ਛਿੱਕੇ ॥

Satguru is he who meditateth on "Truth", and true Guru and "Truth" are one. Verily he is Satguru, who all the five foes hath controlled. —*Ibid.*

Guru has curbed the five enemies of man viz., ਕਾਮ ("Kam" *i. e.*, Lust), ਕ੍ਰੋਧ ("Krodh" *i. e.*, Anger), ਲੋਭ ("Lobh" *i. e.*, Avarice), ਮੋਹ

("Moh" *i. e.*, Worldly attachment), and **ਹੰਕਾਰ** ("Hankar" *i. e.*, Egoism).

C. Is Free. He is free from all entanglements, and gone out of the prison, so to speak.

روح هائے کز قفس ہا رستہ اند
انبیا و رہبر شائستہ اند

Who hath found a way out of the cage, that soul alone deserveth to be Prophet and Guru.

—*Maulvi Rum.*

D. Beyond Good and Evil. He has merged his "Self" in the Being of the Absolute God, and gone beyond good and evil, beyond pleasure and pain.

ہر چہ آید پیش ایشان خوش بود
آب حیوان گرد دار آتش بود

Whatever cometh to him is turned sweet, be it nectar or encircling fire.

—*Ibid.*

Thus we should find a person, who may have by means of Shabad-practice reached the ultimate Stage of the Absolute ; who may have in a rapture of divine ecstasy become one with Shabad and God ; and who may consequently be able to take us also to that highest realm, by making this "Shabad" manifest in us. He

who can unite our soul with the subtle transcendent "Shabad" of the highest stage, is indeed our true Guru.

3. Living Guru Essential. Now the question arises, if a living Guru is absolutely essential? Cannot the mystics of the past help us through their writings, their lives, and their spiritual power? It is very difficult to recognise a great man in his lifetime; but when he becomes a man of the past, the verdict of history is generally reliable. Very seldom was a great man recognised and appreciated in his own day. In fact true mystics have as a rule been rather ill-treated by the world at large. In his own times Guru Nanak was called a "Kurahia", (ਕੁਰਾਹੀਆ *i.e.* one who leads others astray), and not allowed by people to enter their villages; but now he is recognised on all hands as a very great personality. Socrates was given poison to drink for corrupting young men of the state, and Jesus Christ was crucified for a similar reason. Hardly any great man was admired in his own age.

Thus so long as a man is living, it is difficult to find out whether he is truly great or other-

wise ; his worth is known only after his departure from the world. Therefore is it not best to depend on personages of the past, whose greatness is well-established and admitted by everybody ?

It seems very plausible indeed to do so, but the question is : Can great men of the past open our Transport and give us transcendent knowledge ? Can our faith in Guru Nanak, for instance, and our study of his life and writings, take us into the realm of Transport ? Can our faith in other mystics of the past such as Jesus Christ, or Prophet Mohammad, or Lord Krishana, or Gautam Buddha or Saint Kabir or Radha Swami Sahib show us transcendent truths ? Can our faith in *any* old mystic whatsoever manifest Shabad in us, and show us true Light ? That is the question.

Now it is obvious that books and lives of great men of the past have an enormous influence on us. By reading their lives, we are inspired to follow in their footsteps ; we imbibe a desire to attain to their high stage of transcendent insight and supreme bliss. By studying their writings, we come to know of their high teachings, and learn rules and principles

which would, if acted upon, make us also great and saintly. We cannot deny the great and immense value of such a faith and study. However, the question is not whether mystics of the past can help us in making our lives pure and holy, and in arousing a desire in us to be great, but whether or not they can get us access into transcendent planes, and unite us with Shabad and God.

(a) **Seek Mystics' Company.** Now in the first place if we want to follow the writings of old mystics truly and properly, then we should first of all search for living mystics, attend their discourses and come under their benign influence ; because all mystics lay stress on this point. The company of true mystics hath a marvellous effect on us.

ਸਾਧ ਕੈ ਸੰਗਿ ਮੁਖ ਉਜਲ ਹੋਤ । ਸਾਧ ਸੰਗ ਮਲੁ ਸਗਲੀ ਖੋਤ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੈ ਅਭਿਮਾਨੁ । ਸਾਧ ਕੈ ਸੰਗਿ ਪ੍ਰਗਟੈ ਸੁਗਿਆਨ ॥

ਸਾਧ ਕੈ ਸੰਗ ਬੁਝ ਪ੍ਰਭੁ ਨੇਰਾ । ਸਾਧ ਸੰਗਿ ਸਭੁ ਹੋਤ ਨਿਬੇਰਾ ॥

By the company of mystics, the face is brightened ; by the company of mystics, all dirt is washed away ; by the company of mystics, vanisheth our pride ; by the company of mystics, true knowledge doth appear ; by the company of mystics, near is God known ; by the company of mystics, cometh true liberation. —*Adi Granth Sahib.*

(i) **Give them your Devotion.** Not only are we asked by the previous mystics to seek the company of the mystics of our own time, but also to serve them and give them our love and devotion.

ਚਰਨ ਸਾਧ ਕੇ ਧੋ ੨ ਪੀਉ । ਅਰਪ ਸਾਧ ਕੇ ਅਪਨਾ ਜੀਉ ॥

ਸਾਧ ਕੀ ਧੂੜ ਕਰੋ ਇਸ਼ਨਾਨ । ਸਾਧ ਉਪਰ ਜਾਈਏ ਕੁਰਬਾਨ ॥

Drink thou by washing the feet of mystics; offer thou thy life to them; bathe thou with the dust of their feet; sacrifice thou thyself to them. —*Ibid.*

As mystics are one with God, they are worthy of our devotion. Just as we humble ourselves before the Almighty, so should we do before the perfect mystics. Thus alone can we learn from them the true path of spiritual transport.

ਸੰਤਨ ਕੀ ਹੋਇ ਦਾਸਰੀ । ਇਹ ਅਚਾਰਾ ਸਿਖ ਰੀ ॥

Be thou a slave to mystics; learn thou this mode of life. —*Ibid.*

Mystics are truly gracious and benevolent. Whoever falls at their feet is saved. We should, therefore, devote ourselves to them with our heart and soul.

ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ ਕੀਆ ।

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਸਰਬ ਕੁਸਲ ਤਬ ਬੀਆ ॥

ਸੇਤਨ ਬਿਨੁ ਅਵਰੁ ਨਾ ਦਾਤਾ ਬੀਆ ।

ਜੇ ੨ ਸਰਣਿ ਪਰੈ ਸਾਧੂ ਕੀ ਸੇ ਪਾਰਗਰਾਮੀ ਕੀਆ ॥

Of mystics is my body, of mystics is my mind, of mystics is my wealth ; by mystics' grace have I meditated on God's " Nam ", and found all peace. Save mystics is no other giver of gifts. Whoever cometh under their protection to higher realms is he transported.

—*Ibid.*

Without devotion to mystics, Spiritual enlightenment is impossible. Without love for them, we cannot get rid of worldly attachment, selfishness, and egoism ; and without removing these from our mind, we cannot experience transport or find Shabad. Therefore we are told, he alone can find inner Light—

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ॥

Who is deeply devoted to God, and to Guru as to God.

—*Shaveta Upanishad IV. 23.*

But devotion and love have little meaning except with reference to a person we can come in contact with ; our Guru must be a contemporary mystic. We should not depend on our own cleverness ; for in the path of inner realisation, worldly wisdom is of no consequence ; but take refuge with the mystic adept of our

own day, who hath inner wisdom and divine power.

مگسل از پیغمبر ایام خویش
تکیم کم کن بر من و بر کام خویش

O break not thou with the Prophet of thine own day ;
O place not thou thy reliance on thy worldly possessions,
and thine own wisdom. —*Maulvi Rum.*

If we do not find a living Guru, our life shall merely be wasted away, for we shall never be able to get spiritual goods and mystic insight.

در خداے موسی و موسی گریز
آب ایمان را بفرعونی مریز

O run thou towards God, and seek thou shelter with Moses (*i.e.* Guru); through thy pride and egoism, lose not thou thy soul. —*Ibid.*

Mystics tell us repeatedly and emphatically, that the path to God is through love.

ਸਾਚ ਕਹੂੰ ਸੁਨਿ ਲੇਹੁ ਸਭੈ । ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥

Truth do I utter, let all hear : Whoever loveth, he alone findeth God. —*Guru Gobind Singh.*

But for love and devotion, we need a living Guru ; without a Guru of our own time, we cannot have true Love, nor find inner Light.

बिना गुरु वह्न भक्ति नहीं पावे । बिना भक्ति सत्तलोक न जावे ॥

Without a Guru of the time, Devotion thou canst not get; and without Devotion, to Satta-Loka thou canst not go. —*Radha Swami Sahib.*

Thus for going to Satta-Loka, *i.e.* beyond Phenomena and Maya into our true Home of Spiritual bliss, devotion to a living Guru is essential.

(ii) Love is Mutual and Reciprocal. Moreover true love is always reciprocal. If there is no love in the heart of the beloved, there can be none in that of the so-called lover.

عشق اول در دل معشوق پیدا میشود

Love first appeareth in the bosom of the beloved.

Love is a mutual attraction—*کشش جان بین* (Kashish-i-jan-i-bain); it can exist only between persons who come in contact with each other, who are on the same plane of existence. Therefore love for Guru has no meaning except love for a contemporary Guru, living now in flesh and blood, whom we may come in contact with, whom we may see, talk to and be able to love, and who may love us in return. Hence, as love for Guru is essential, it clearly means that a living Guru is essential.

(b) Mystic Instruction is Transcendent. Further mystic knowledge cannot be conveyed through language or writing. It is transcend-

ent, and requires for its attainment direct contact with a living mystic adept. We may read, think or talk about it, but the actual instruction *i.e.* Shabad, which is the real teaching of perfect mystics, we can never get unless we get it from a living personality. When this transcendent current of Spirituality wants to work on the physical plane, it manifests itself in a man, for in its true essence it is too subtle to be tangible at the physical level. That man, in whom the Spiritual current of "Shabad" is manifest now, is our present Guru, and he alone can awaken Transport in us.

When a mystic leaves the body and goes away from this world, his soul does not keep wandering about like a ghost; it flies up to Spiritual planes, and becomes one with "Shabad" and God. For doing work again on the physical plane, that power has to manifest itself in another human body. That man we call a second mystic. In all true mystics, the Spirit is the same that works through them, and that Spirit is "Shabad". Whether it manifests itself in one man or more than one at the same time is immaterial; but it must express itself in a physical form, if it has to work on the physical plane.

(i) Mystic Teaching without Speech.

Shabad is such an entity as cannot be uttered by the tongue, nor heard with the ears ; it cannot be put into words, nor recorded in books. Therefore books cannot give us mystic learning; they contain an account of Shabad, but Shabad is a thing apart ; and as the true teaching of mystics is this transcendent Shabad, their knowledge goes direct from soul to soul without the medium of language.

شیخ فعال است بے آلت چو حق
با مریدان داد بے گفتن سبق

Like God without organs doth the Guru act ;
and without speaking doth he give lesson to his disciples.

—*Maulvi Rum.*

Mystic lessons are given in higher spiritual realms, where no talk is needed or possible, and where souls come directly in contact with one another.

امر ربی است روح و سر خدا است
ذکر بے کام و بے زبان او را است

God's will is the soul, and His secret ; without the tongue and the palate doth it talk ;

—*Ibid.*

In the planes of pure spirit, physical senses are not required ; all dealings there are independent of sense-organs and intellect.

ਅਖੀਂ ਬਾਬਹੁੰ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ।
 ਪੈਰਾਂ ਬਾਬਹੁੰ ਚਲਣਾ ਵਿਣੁ ਹੱਥਾਂ ਕਰਣਾ ॥
 ਜੀਭੇ ਬਾਬਹੁੰ ਚੋਲਣਾ ਵਿਉਂ ਜੀਵਤ ਮਰਣਾ ।
 ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥

Seeing without eyes, hearing without ears, walking without feet, working without hands, talking without the tongue, thus dying while living; by knowing His Will, O Nanak, gettest thou united with the Lord.

—*Adi Granth Sahib*.

For journeying in those transcendent regions no legs are needed, for eating no tongue, for flying no wings.

ਭੈ ਪਰੋ ਪਾ ਸਫਰ ਮਿਕਰਦੇ
 ਭੈ ਲੋਬੋ ਦੰਦਾਨ ਸ਼ਕਰ ਮਿਖਰਦੇ

Without wings and without feet would have I travelled; without lips and without teeth would I have relished sweets.

—*Maulvi Rum*.

Similarly for hearing no ears are required, for seeing no eyes.

ਪ੍ਰਸ਼ਮ ਬਸ਼ਮੇ ਆਲਮੇ ਮਿਦਿਦੇ

With eyes closed would I have beheld a world.

—*Ibid*.

Mystic learning is *not acquired*; it is directly *revealed*; it is not *knowing* only; it is *seeing*; nay, it is *becoming*; it is for us to become what we want to know, and to know it by immediate inner consciousness, or rather superconsciousness of mystic transport. How

then can it be conveyed through books or writings of old mystics ? From the very nature of the instruction that is to be imparted, a living mystic adept is indispensable.

(c) Can Granth Sahib be Guru? Although from the reasons given above it is quite plain that for mystic insight and transport, we need a contemporary mystic adept ; yet as the Sikhs believe in the ten Gurus and their holy writings, and deny the necessity of a living Guru, and as all other religions also depend on Prophets and Mystics of the past, we might pursue the point a little further.

(i) Example of Gurus Themselves. Firstly, the Sikh mystics (and similarly others), have made it clear by their own course of action that a living adept is essential. When he himself had to go away from this world, Guru Nanak left the charge in the hands of of Guru Angad, and similarly in his turn Guru Angad made it over to Guru Amar Das, and so on. Now, if Guru Nanak could take us into Transport even after his departure from the Physical Plane, where was the need of making over charge to a second man ? One mystic would have sufficed for all time. But it is not so ; and that is the reason why true mystics,

when they themselves come to depart from this world, generally leave the charge of their school in the hands of another mystic.

(ii) **Sikhs' Belief.** To this the Sikhs say, that as there was no person fit for Guruship after Guru Gobind Singh, so he left the charge with Adi Granth Sahib, the Sikh Scripture; and in support of their assertion they quote the following lines :—

ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਭੀ ਚਲਾਇਉ ਪੰਥ ।

ਸਭ ਸਿੱਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨੀਉ ਗ੍ਰੰਥ ॥

ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨੀਉ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹੁ ।

ਜਾਂ ਕਾ ਹਿਰਦਾ ਸੁਧ ਹੈ ਖੋਜਿ ਸਬਦ ਮੇਂ ਲੇਹੁ ॥

And this they translate like this :—

As by the Absolute Lord was I told, so did I found this religion. To all Sikhs is this my commandment; Accept ye Granth Sahib as your Guru. Accept ye Granth Sahib as your Guru, for it is the embodiment of the manifested Gurus. Who is pure of heart, let him seek (God) in Shabad (*i. e.* hymns of the Scripture).

And to substantiate this claim further, they quote the following verse from the Adi Granth Sahib.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ । ਵਿਚ ਬਾਣੀ ਅਮ੍ਰਿਤ ਸਾਰੇ ॥

Which they translate as :—

Bani (utterance of the Gurus) is Guru, and Guru is Bani; in Bani are all nectars. —*Adi Granth Sahib.*

Thus they believe that Granth Sahib, which is the compiled utterance of the previous Gurus, is their present Guru.

(iii) Their Fallacy. Regarding the first quotation, Sikhs seem to be under the impression that this is a saying of the tenth Guru, Guru Gobind Singh ; but in reality it is not so. These are not the words of Guru Gobind Singh or any other mystic, but of Pt. Prahlad Singh, later given by Bhai Santokh Singh and Giani Gian Singh in their History of the Khalsas. And this saying contradicts not only the teachings of Adi Granth Sahib, but also the writings of Guru Gobind Singh himself ; for he says :—

ਆਇ ਅੰਤ ਏਕੋ ਅਵਤਾਰਾ । ਸੋਈ ਗੁਰੂ ਸਮਝੀਉ ਹਮਾਰਾ ॥

From beginning to end is but one downward current, and know ye, that is our Guru.

—*Guru Gobind Singh.*

The one downward current of God in all times is “Shabad”, which is ever flowing outwards and downwards from the Absolute Lord and sustaining all Creation. It is the being and essence of Guru.

ਸ਼ਬਦ ਗੁਰੂ ਸੁਰਤ ਧੁਨਿ ਚੇਲਾ ॥

“Shabad ” is Guru ; and soul is the disciple of this
“Melody.”

—*Adi Granth Sahib.*

Shabad is our Guru and the person in whom It manifesteth itself is the manifested form of Guru ; but Guru Gobind Singh nowhere says that the book should be taken as Guru. The words of historians are not the writ of God ; and especially when they contradict the teachings of true mystics, as they do in this case, they are not to be accepted.

How strange and sad that we do not follow the instructions of the ten Gurus, who were true mystics ; but stick tenaciously to the words of historians, who were ordinary mortals, and as fallible as any of us ! They might have been very learned men, even great geniuses ; but certainly for matters spiritual, Guru Nanak and other great mystics are more reliable than they. All mystics lay stress on the indispensable need of a living Guru ; and if other people, who are ignorant of mystic insight, tell us to have faith only in the writings of old mystics, and depend for our Salvation on such a faith, and not search for any contemporary mystic, we should not be misled.

Regarding the Second quotation, which is from Adi Granth Sahib, and therefore reliable

and trustworthy, we have only to put the proper and right meanings of **ਬਾਣੀ** (*Bani*), and the thing would be clear. As explained at some length in the last chapter, Bani and Shabad are the same thing. This Bani, which is our Guru, reverberates through all time and space.

ਬਾਣੀ ਵੱਜੀ ਚਹੁ ਜੁਗੀ । ਸੱਚੇ ਸਚਿ ਸੁਣਾਇ ॥

Bani resoundeth in all the four "Yugas" (ages); and the absolute Truth doth it utter. —*Ibid.*

This Bani exists in all the four Yugas, (Satta-Yuga, Treta, Duapar, and Kali-Yuga), and rings through all space. It is only another name for the transcendent Shabad.

ਜੁਗ ੨ ਬਾਣੀ ਸਬਦ ਪਛਾਣੀ ॥

From age to age existeth Bani, and as Shabad is it known. —*Ibid.*

This Bani is our Real Guru, and within ourselves do we realise it.

ਘਟਿ ਅੰਤਰੇ ਸੱਚੀ ਬਾਣੀ ॥

Within ourselves is true Bani. —*Ibid.*

This Bani emanates from the inner Transcendent Flame of the Astral plane.

ਅੰਤਰਿ ਜੋਤੁ ਨਿਰੰਤ੍ਰ ਬਾਣੀ । ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਲਿਵ ਲਾਈ ॥

Inside (us) is the Flame, and in that Flame is Bani, which createth love (in us) for the true Lord. —*Ibid.*

If we listen to this internal Bani, we are inspired with divine love for God. This Bani cannot mean any words or writing, songs or hymns. No, it is the subtle transcendent power that permeates every pore of Existence, and sustains every thread of Life. It is our real, eternal Guru ; but without a living man in whom it is manifest, we cannot come in contact with it. This shall be quite clear if we see the second line of that verse as well, which reads :—

ਗੁਰਬਾਣੀ ਕਹੇ ਸੇਵਕ ਜਨ ਮਾਨੇ, ਪਰਤਖ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥

Guru pointeth to Bani, and the disciple accepteth ; (but) the manifested living Guru alone giveth Salvation.

—*Ibid.*

Bani is our true Guru, no doubt ; but we cannot get hold of it without a living Guru. The two—man-Guru and Shabad-Guru—are one.

“ The word was made flesh.”

—*Bible.*

But without a Guru present now with us in flesh and blood to unite our soul with that transcendent Shabad, we cannot have

mystic insight. We cannot catch hold of Shabad by ourselves ; for that a living, contemporary Guru is absolutely essential.

Some Sikhs do not look upon the Granth Sahib as the complete Guru, but only as a book of laws, giving a code of morals for the community, which has to interpret these laws. Their view about Guru is—

ਗੁਰੂ ਗ੍ਰੰਥ ਗੁਰੂ ਪੰਥ ॥

Guru is the book, and Guru is the community.

So far as the book is concerned, we have already shown how it cannot be our Guru. Regarding the community, we can easily see that if one blind man cannot show us the way, how can one hundred or one thousand do it ? No amount of ignorance can by accumulation become knowledge ; no amount of darkness can by being put together give us light. For true mystic light, it is not number that we want but mystic quality and insight. Even if we find one perfect mystic, he can take all of us into the light of Reality, and get us the bliss of union with the Lord. Books and communities will not do ; we want a living mystic adept of our own day to open our inner mystic eyes, and show us the Spiritual path.

(iv) Sikh Mystics Tell us to Adopt Guru.

Moreover the Sikh Gurus themselves state in their writings, that we should search for and *adopt* such a Guru as gives us Truth or Shabad. This obviously means that we are asked by them to *accept* a living Shabad mystic as our Guru.

ਸ ਗੁਰ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ । ਅਕਥ ਕਥਾਵੈ ਸਬਦ ਮਿਲਾਵੈ ॥

Adopt thou that Guru who giveth thee a firm hold of "Truth," maketh thee utter the "Unutterable", uniteth thee with "Shabad."

—*Adi Granth Sahib.*

Now, it is clearly stated here that we should adopt a Guru. This is given not only at one place in the Sikh Scripture, but several times are we reminded of it, and told to look for a Guru of this description.

ਐਸਾ ਸਤਗੁਰੁ ਲੋੜੁ ਲਹੁ ਜਿਦੁ ਪਾਈਐ ਸਚੁ ਸੋਇ ॥

Seek thou such a Satguru as gettest thee that "Truth."

—*Ibid.*

Again and again the Sikh Gurus, and in fact all mystics, tell us to search for a Guru, to find one, to accept and adopt one. What else can it mean, if not a living Guru of our own time, a contemporary mystic adept? Gurú Ram Das says that when he sees the body of his Guru, (*i. e.* Guru Amar Das), his joy knows no bounds.

ਹਉ ਵੇਖਿ ੨ ਗੁਰੂ ਵਿਗਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਦੇਹਾ ॥

My heart leaps up when I behold my Satguru, my
Satguru's body. —*Ibid.*

Doesn't it evidently show that love and devotion are to be given to man-Guru, *i.e.* Guru living now in flesh and blood amongst us. However, let us for the sake of argument assume for a moment, that Adi Granth Sahib is the real Guru. Then shouldn't we follow the advice of this Guru? What does Granth Sahib say? It tell us over and over again to go to living mystics, and get the treasure of "Nam" from them.

ਜਿਸ ਵਖਰ ਕੇ ਲੈਨ ਤੂੰ ਆਇਆ । ਰਾਮ ਨਾਮ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥

The goods that thou hast come into the world to get is God's "Nam", and from mystics dost thou find it.

—*Ibid.*

Do we act upon the teachings of Granth Sahib? Do we seek for mystics, and get "Nam" from them? Do we go to them at all? No, we rather oppose them. And still we say that we believe in Granth Sahib, and are Sikhs of the Gurus. We are not true Sikhs; and until we find a living Guru and be accepted by him, we shall never be true Sikhs.

(d) Various Lines of Shabad-Mystics.

Further it would be too presumptuous and bigoted to say that the ten Gurus were the only mystics that God gave us, and that no mystics ever existed before or after them. Was there no true mystic adept before Guru Nanak's time? There must have been, for he himself makes a mention of such.

ਮਾਰੂ ਮਹਲਾ ੧

ਸਰਣਿ ਪਰੇ ਗੁਰਦੇਵ ਤੁਮਾਰੀ । ਤੂੰ ਸਮਰਥ ਦਿਆਲ ਮੁਰਾਰੀ ॥

Under thy shelter have I come O mystic adept; one with the powerful and merciful God art thou.

—*Guru Nanak.*

Now, who is this mystic whom Guru Nanak is addressing. At another place, he says:—

ਗੁਰਮੁਖ ਨਾਮ ਸ਼ਬਦ ਸਾਲਾਹੇ । ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ ॥

ਏਕ ਨਾਮ ਜੁਗ ਚਾਰ ਉਧਾਰੇ । ਸ਼ਬਦੇ ਨਾਮ ਵਿਸਾਹਾ ਹੇ ॥

The devotee of Guru praiseth "Nam" or "Shabad", the Transcendent, Unfathomable, Absolute. One "Nam" giveth Salvation in all the four "Yugas" (Ages), and "Nam" or "Shabad" is dependable. —*Ibid.*

Now if there were disciples of Shabad-mystics and the practice of Shabad-Yoga in the previous three "Yugas," there must have been Shabad adepts also. Again we have—

ਜੁਗ ੨ ਸੰਤ ਭਲੇ ਪ੍ਰਭ ਤੇਰੇ ॥

From age to age, good are thy saints, O Lord.

—*Adi Granth Sahib.*

ਜੁਗ ੨ ਪੀੜੀ ਗੁਰੂ ਚਲੇਂਦੀ ॥

From age to age runneth the line of Gurus. —*Ibid.*

Gurus remain in the world through all time, so that keen seekers of mystic knowledge may learn from them. It is our prejudice that we limit them to a special period. Before Guru Nanak there were mystics, and after Guru Gobind Singh there have been mystics. Mystics are ever present in the world. If we do not know of them, it is no reason to think that there are none.

ਸੰਤ ਨ ਹੋਤੇ ਜਗਤ ਮੇਂ ਜਲ ਮਰਤਾ ਸੰਸਾਰ ॥

Had not mystics been in the world, the world would have been burnt up.

—*Tulsi Sahib.*

It is mystics who save us from the fire of passions and greed, of anger and lust, of treachery and jealousy. Mystics live in the world in all ages. With the divine elixir of their sweet words, they extinguish the fire of our worldly desires ; from their olympian heights, they pour the nectar of their heavenly message on the thirsty humanity below ; and

by means of "Shabad" they draw us up to the abode of transcendent bliss. All this the true mystics do, but they do so for their contemporaries only. Other ages must seek other mystics ; each man must find a Guru of his own day. It is only contemporary mystics who can open to our soul the hidden treasures of subtle transcendent planes, and transport us to the stage of the ultimate Absolute.

There are various lines of "Shabad" mystics. Guru Nanak's line ended with Guru Gobind Singh. Similarly before him and after him, several mystics started their lines, which went on for some time, and then came to a stop. Kabir Sahib had his own line ; similarly Paltu Sahib, Dadu Ji, Tulsi Das Ji, Jagjiwan Sahib, Maulvi Rumi, Khwaja Hafiz, Garib Das Ji, Swami Hari Das Ji, Shamas-i-Tabrez, Sarmad, Mujadid Alfasani, Mansur Hallaj—all these have been perfect mystics in recent years. In his book, अनुराग सागर (Anurag Sagar), Kabir Sahib states that under different names, he came down from Satta-Loka into this world in the previous three "Yugas" also.

Moreover Guru Nanak was not handed over charge of Guruship by anybody. He was in communion with God from birth.

Similarly after Guru Gobind Singh, several mystics descended directly from God, and started their lines. When one line of mystics comes to an end, then a new mystic appears somewhere else, and starts another line. He does the same work of taking us out of the prison of Kala, and landing us into the Absolute stage of Dyala, but he does not get authority from the old line. He has his authority directly from God. To mention one or two such names, Tulsi Sahib of Hathras was a perfect mystic adept, who appeared in the world long after the time of Guru Gobind Singh. Similarly Shiv Dyal Singh Ji of Agra (known as Swami Ji or Radha Swami Sahib) was a direct incarnation of "Shabad" or the Supreme Being, and started a new line of mystics. His line is going on still.

But alas ! we do not search for living mystics, for contemporary adepts, for mystics who are in the human garb now, and whom we can see, talk to and love, and who can talk to us and love us. We are content with our faith in mystics of old times only, those who are no longer in this world and who have finished their work here, and gone back to their spiritual Home with God.

یہ نازہاں رمیدہ ہو میسند زحمۃ مستاجر

In the withered navals of the dead deer, from where musk hath flown away, O seek not thou in vain.

Similarly if we try to awaken our Transport with the help of mystics of previous times, we shall try in vain.

(i) **Different Old Mystics.** As so many different mystics have appeared in the world at different times, we also notice that each one of them asks us to follow him ; each invites us to go to him and give him our devotion ; each assures us that under his protection we shall be safe, and sure to get the kingdom of God.

Christ said—

Come unto me all.....and I will give you rest.
.....I am the way and the Truth and the Life :
No one cometh unto the Father but by me. —*Bible.*

Lord Krishna said—

Give up all religions and come unto me alone for shelter ; sorrow not, I shall liberate thee from all sins.Keep thou thy mind in me, devote thou thyself to me, worship me, and prostrate thyself before me ; I pledge thee my troth ; thou shalt come into me'. —*Bhagwad Gita.*

Guru Nanak said—

I have come to take ye back to Him, who sent you into the world. —*Adi Granth Sahib.*

Prophet Mohammad said—

I am the messenger of God, and have come into the world to spread His revelation. —*Qoran.*

Similarly Lord Buddha declared that he had found Divine Light, and he invited others to go to him to get that Light.

Thus in one way or another every mystic asks us to become his disciple ; in fact he tries his best to persuade us to be among his followers. Now, there are so many of them. Thus arises a very important question :—

A. Whom to Follow ? Every one of those great mystics calls us to himself ; so we have to find out whom we should follow, so that we may be on the right path. We have to decide this question with all fairness ; but before we do that we should know, why each mystic tries to attract us to himself. Does he want to increase the number of his followers to a huge class, and get fame and glory ? And is there a competition among them ?

B. No Competition or Rivalry. No, there cannot be any competition or rivalry in them ; nor can they be anxious for getting fame and glory. Their lives and teachings show that they were all above these weaknesses of flesh. They were true mystics, and their object in life was to benefit others by the Light they had with them.

तरवर सरवर सन्त जन चौथे बरसै मेहिं ॥

परस्वारथ के कारणे चारों धारें देहि ॥

Trees, tanks, mystics and fourthly the rainfall, for the good of others alone are the four born.

—*Kabir Sahib.*

Mystics' advent into the world is not for their own sake, but for the good of others.

C. All Perfect Mystics are One. In fact, all perfect mystics in their inner being become one with God, and thus with one another too. There is no difference between perfect mystics. Those who consider them as different from one another are in ignorance and darkness.

संत २ को दोई कर जाने । सो नर पड़े नरक की खाने ॥

Who among perfect mystics findeth difference, falleth he into the pits of Hell.

—*Ibid.*

Once a discussion was started as to who was greater of the two—Guru Nanak or Kabir Sahib ; but such discussions are vain, for there is no difference between the two. Both of them are, just as other perfect mystics, identical with God, and therefore all are one. The question of superiority and inferiority does not arise, and our discussions only betray our own ignorance and narrow-mindedness. With-

out a competent spiritual doctor to open our internal mystic eyes, like blind people we fight on things which do not exist ; and this remark applies to most religious disputes, for in the light of absolute Truth, there is little room for difference and discord.

All perfect mystics are one ; there can be no quarrel among them. They are all true and sincere ; and when they call people to follow them, they really mean it. Then how is this apparent conflict to be explained ?

D. The Only Conclusion. There is only one possible explanation, and that is that they did not address people of all times ; they did not invite us who are living now, as Religions assume, but only people of their own times. Each one of these great mystics was competent to open the inner eyes of the people of his own time, and he actually gave inner mystic vision to those who went to him ; but people of other times were out of his sphere of work. It is a mistake to think that any one mystic came to save the people of all times. Apart from being unreasonable, it smacks of narrow-mindedness and bigotry. The only unbiased conclusion that we can draw from the facts stated above is, that each mystic was meant for his own time.

Only in this sense can the teachings of all of them be explained and reconciled, and only thus can all of them be true and right. Their message is one, and they do the same work of spiritual enlightenment in different times.

Just as in a school or college, when one teacher goes away, another takes his place and does his work ; similarly when one mystic goes away from this world, another comes to continue the same work ; but in each age and time, it is the contemporary mystic who does the work, and who can open transport in us.

E. Inference for Us. From this the inference that we can get for our guidance is, that if we want to follow the directions of *any* great mystic truly and properly, we must seek a perfect Guru of our own time who invites us now. He alone can give us the inner path of Shabad. Mystics of the past finished their work in this world, and went back to God long ago. We must give our devotion to a living Guru. That is the only way of opening mystic insight ; without a contemporary adept, **Transport** is impossible.

(e). **Reasonableness.** And also it stands to reason that if the people of Guru Nanak's time

could secure access into spiritual regions with the help of Guru Nanak, the people of Guru Angad's time could do the same with the help of Guru Angad, and so on. And this is a universal principle. For curing our illness we want a doctor of the present time ; doctors of old, who died long ago, howsoever efficient they may have been in their own day, will not come now to diagnose our disease and treat us. For getting our quarrels settled, we must go to the courts and judges of to-day ; old judges, who are no longer living in the world, howsoever able they may have been in their own time, will not come now to hear and decide our cases. Similarly for learning Transport and getting the transcendent "Shabad," we shall have to find a living mystic adept ; mystics of the past, howsoever great and perfect they might have been in their own ages, will not come now to give us transcendent Light. They have given up their work on the physical plane, and now rest in bliss with the Absolute Lord.

Shabad is such a thing as cannot be awakened or manifested in us except through an awakened soul working on the same plane of Existence as we are. We are just now on the Physical plane, and in the human body; there-

fore only that mystic can help us in our spiritual uplift and enlightenment, who is himself now on the physical plane and in the human body. If he has left this world, he may be doing much work elsewhere, but he is not for us. His place here must be taken by another living mystic.

Keeping to the physical body, we cannot catch hold of subtle, transcendent entities. As men, we want Shabad manifested in a human body; but on the Astral plane, we shall want an Astral Guru; in the causal sphere, a causal Guru; and so on. The transcendent "Shabad" must manifest it self in a being on the same plane of Creation as we are, before we can come in contact with it. Being human, we cannot touch this Shabad in its transcendent essence ; we want it manifested in the same tangible, palpable form in which we are *i. e.* in the human form. Therefore we want a contemporary, living Guru.

(i) A Guru of the Past means No Guru.

For us the only distinction between a perfect mystic and the absolute God is, that the former is in a human body. When he leaves the body, he goes to the Absolute Lord and merges in Him. Then there is no difference

between God and that mystic. Hence if we depend on that old mystic for our Transport, we may as well depend on God straight off, for the two are one. And if we depend on God, that would mean that we deny the necessity of the mystic adept. *Therefore when we talk of the need of a Guru, it can mean nothing else but the need of a living Guru.*

A mystic has two forms ; his human form on the physical plane, when he is living ; and his form as God, when he goes into the Absolute stage either during transport or after death. Now if by saying that a mystic adept is essential for union with God, we do not mean that God is essential for union with God,(which obviously we do not), then we can mean nothing else but the human form of the adept. And this human form exists only so long as he lives in this world. It is only the mystic of the time that is manifest in the human form. Hence if we need a Guru, (as has already been shown that we do) then it can only mean that we need a living contemporary Guru, a Guru of our own time, and not any one of the old mystics, who have left the body and gone to God for good. A living Guru is thus absolutely essential for transport and mystic realisation.

(ii) Faith in Old Mystics Imaginary.

Lastly when we have faith in a mystic of the past, it is all subjective and imaginary. We never really establish any relation between ourselves and that mystic. He never tells us whether he accepts us as his disciple or not. If we leave him and go to another, neither the first says any thing nor the second ; neither the former rejects us, nor does the latter accept. They never say anything ; it depends all on our own sweet will and fancy. If we go against the teachings of our so-called Guru (*i. e.* mystic of the past), he never tells us not to do so. We may do any thing we like ; there is no objective control ; and thus there is no relation. It is only our imagination that we are the followers of so and so. All our beliefs and actions are determined by our own mind ; there is nobody to check that mind ; there is no external control on us.

(iii) True Faith only in a Living Adept.

It is only the living Guru that can have a hold on our mind, and set it right ; and stop it from going astray by objective control. We fight among ourselves for our religions and faiths ; but if we had the light, we would not fight. True faith can exist only in a living Guru,

who gives us that inner Light and stops all our religious quarrels and disputes.

We have each one of us our theories and ideas of God, but the real Truth is different from all these theories. He who beholds the Light of Truth finds all his quarrels ended. We waste our time and energy in verbal discussions. Far better it would be for us to give up such discussions and seek a living mystic adept, who may open our inner eyes and give us true knowledge and real faith. Then all our disputes would end, and all our differences be bridged.

(iv) **True Guru Rare, but Existent.** It is not any particular mystic who can unite us with the Lord ; any perfect adept of Shabad Yoga, who is living now, can do that. True Gurus, however, are rare in the world ; but they do exist. They are ever present ; and it would be our highest good luck if we come across one. But we must make a *search for a contemporary Satguru* who alone can give us Light.

ਜਿਸ ਜਲ ਨਿਧਿ ਕਾਰਨ ਤੁਮ ਜਗੁ ਆਏ ।

ਸੇ ਅਮਿਤ ਗੁਰੁ ਪਾਹੀਂ ਜੀਉ ॥

With the Guru is the nectar which thou hast come into the world for.

—*Adi Granth Sahib.*

4. Being of Guru, and Manifestation of Guru.

(a) Shabad—Real Essence of Guru.

As already said, Guru is not man; his real being is transcendent; his true essence is Shabad.

ਸ਼ਬਦ ਗੁਰੂ ਸੁਰਤ ਪੁੰਨ ਚੇਲਾ ॥

Shabad is Guru, and soul the disciple of this Melody.

—*Ibid.*

In his outward manifestation as a human being, the Guru may grow old with age; but in his inner essence as Shabad, he is never aged. His external body may become old, but his internal being is beyond the changes of Phenomena.

ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ, ਜਿਨਾ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ ॥

The mystic never getteth old, for in him hath he transcendent knowledge.

—*Ibid.*

He is human to look at; but in his real being, he deals with spiritual transcendent entities.

چوں تبازند آسمان هفتمین میدان شود
چوں بخسپند آفتاب و ماه را بالین کنند

When he attacketh, the seventh heaven is his battle-field: when he sleepeth, the Sun and Moon are as his pillows.

—*Shamas-i-Tabrez.*

ایں دھانش نکتہ کویاں با جلیس
واں دگر با من بگفتار و انیس

With one tongue talketh he to transcendent beings,
and with the other speaketh he to mortals like us.

—*Maulvi Rum.*

Being inwardly one with Shabad, perfect mystics are indeed the sovereign Lords of all Creation, the absolute Masters of all worlds.

कोटन जुग परलय गई हम ही करनेहार ।
हम ही करनेहार हम ही करता के करता ॥

Millions of "Yugas" (ages) lasteth "Parlaiya" (Dis-solution), but the absolute Lord of all am I, the sole Monarch am I, the Creator of the Creator am I.

—*Paltu Sahib.*

अ'ड ख'ड ब्रह्म'ड कोई करता नहीं ।
हमरा सकल पसार सार हम से भई ॥

In the whole universe is no other Creator ; this is all my manifestation ; I am the origin of every thing.

—*Tulsi Sahib.*

من عاشق دیرینه ام من عاشق دیرینه ام
عالم نه بود و من بدم آدم نه بود و من بدم
هوا نه بود و من بدم من عاشق دیرینه ام

मोला हम बाधु यिष मन मन عاشक दीरिने अम

I am an old lover, I am an old lover. When the world was not, I was ; Adam was not, I was ; Eve was not, (but) I was ; I am an old lover,.....What is God before me ? I am an old lover. —*Shamas-i-Tabrez.*

One who is the transcendent lover of the eternal Absolute goes far beyond and above the God of our world. Brahm or Om (*ओम्*) is the God or Creator of this universe of ours ; but as already stated, Brahm is only a drop of the final Ocean *i. e.* Satta-Purush (*सत्त पुरुष*). Therefore the mystic, who goes up to the highest absolute stage of Satta-Purush, is the Creator of the God of our world *i. e.*, Brahm, or "Maula" (*مولا*) ; and this God of our universe cannot reach the transcendent being of that mystic.

چوں قبول حق بود آن مرد راست
دست او در کارها دست خداست

As by God hath that upright man been accepted ; so in all actions, his hand is the hand of the Almighty.

—*Maulvi Rum.*

In fact nowhere else is God ; He is within the mystics.

کفایت پیغمبر نه حق فرموده است
من نگذم هیچ در بالا و پست
در زمین و آسمان و عرش نیز
من نگذم این یقین دانا اے عزیز
در دل مو من بگذم این عجب
گر مرا خواهی ازان دلها طلب

The Prophet said, "God telleth me, I live nor high nor low. Believe it O dear one, nor on the earth, nor in the firmament, nor in the heavens do I reside. Wonderful it is, I live in the heart of the believer (mystic). If Me dost thou desire, in his heart do thou seek Me. —*Ibid.*

When the bird *myna* (मैना) is taught to imitate human voice, a big mirror is placed before it ; and a man hides himself behind it, and speaks. The bird sees its own reflection in that mirror, and thinks that there is another bird of its own kind which speaks. Similarly in the mystic adept behind the garb of a human body is God hidden, who speaks and acts through that cloak.

آن پادشاه اعظم در بستم بود محکم
پوشیده دلش آدم یعنی که بر در آمد

That great Lord hath put Himself behind fast closed doors ; then concealed in the cloak of man cometh he to (open) the door. *Shamas-i-Tabrez.*

In his outward appearance, the mystic is human, but his inner soul is one with the supreme Lord.

صورتش در خاک و جان در لامحالہ
لا مکانے فوق و ہم سالکان

His body is in this material world, but in Transcendent Plane his soul ; and beyond the imagination of Religious leaders is that Transcendent Plane. —*Ibid.*

(b) Human Form—Manifestation of Shabad. Now it is clear that the Guru has two sides or aspects ; inwardly he is God, outwardly a man. In his real essence or inner being, he is God ; in his external manifestation, he is a man. We can say, he is man-God ; he is the ladder that has one end of it on the earth and the other in the heavens ; he is the uniting link between man and God. Although Shabad is the true essence of the adept, it must put on a human garb to come in contact with men and give them instruction. Thus human form is the external manifestation of Shabad on the Physical Plane.

Guru, Shabad, and God are not three different entities but only one ; they are three forms of the same Supreme Being. This is true Trinity. If we want to find God then, because we are just now human and on the physical plane, we need a human form of God *i. e.*, a perfect Guru. Through devotion to him shall we be able to go above the Physical Plane, and come in contact with his inner being as Shabad. Then by devotion to Shabad inwardly by our soul, we shall ultimately reach the highest stage, where Shabad is one with the absolute God.

But being human at present, we must begin with the human form of God or Shabad *i. e.*, the mystic adept.

(c) **Guru—Door of Light.** But there is another slight difficulty here. We said that every thing on the physical plane existed only in delusion ; that in the material creation it was all darkness and ignorance. Now the question arises that if all that we experience in this world, that we see with these eyes, hear with these ears, and perceive with other senses, is delusion and darkness, then the mystic adept and his sermons are also darkness, because they too are within the sphere of Phenomena. And as we went Light, we should not be attached to Darkness.

Now in this we have to see two things,— firstly if Guru and his Sermons (or “ Satsang ”) are really and entirely darkness, and on a level with other dark things ; and secondly what sort of way to light can there possibly be in this utter darkness of Delusion and Phenomena.

But before we come to these two points, let us plainly admit that Guru as we see him, and his sermons as we hear them are really a part of the delusion and darkness of this place, *i.e.* a part of Phenomena. They are darkness

no doubt, but there is a difference between this darkness and other darkness. This darkness leads to Light ; while all other darkness keeps us within Delusion and Ignorance. Guru as we see him in his physical form is indeed a delusion, for his true being is the transcendent Shabad ; but this is such a delusion as takes us out of all Delusion. Guru is that door in the Darkness, which opens out into Light.

All this material creation is a place of utter darkness, and we grope here like blind people for a way to go out. Our various Religions and Philosophies are known to be so many doors in this dark place. Although all are dark doors, still each professes to be a door of Light, and offers to lead us out of darkness into transcendent knowledge.

Now mystics are also a door in this darkness ; but as shown in Volume I of this book, the difference between this door and other doors is, that this door leads to Light whereas others keep us within Darkness. Philosophy and Religion lead us nowhere ; they take us only from one part of darkness into another ; but Mysticism takes us out of the universal darkness of Phenomena into absolute Truth. All of us are in the utter darkness of Maya ;

only mystics, though outwardly as much in Maya as any of us, have inwardly taken their souls into the transcendent Light of absolute Reality. We are all prisoners of Kala but mystics are not ; they are free beings, and have access into all subtle spheres.

اہل دنیا جملگی زندانی اند
انتظار مرگ دار فانی اند
جز مگر نادر یکے مر دانئے
تن بزندان جان او کیوانئے

All worldly people are prisoners, awaiting the stroke of Death ; save for that rare brave one, who in the prison hath his body but in heaven his soul. —*Maulvi Rum.*

Thus although mystics as we see them are a part of the darkness and delusion of this place, yet we should not call them dark doors, but doors of Light, for they lead us out of Delusion into absolute Reality. Passing through them, *i. e.* by our devotion to them, we reach the transcendent Light of Spiritual planes.

Let us attack this question from the other side ; let us find out what sort of door, which

may be called the door of light, can we possibly have in a place which is known to be absolutely dark. If there be a straight door in it which opens out into light, then some of that light is bound to come into the darkness inside, and our place shall cease to be utterly dark. Hence in an utterly and completely dark place, as this world of ours is, we cannot have a straight door. A straight door as so many Religions and Philosophies offer, must necessarily end in darkness. We want a curved door ; so that one end of it may be in light and the other in darkness. Mystics alone are such a door, for on one side they are in darkness *i. e.* in the human form and on the physical plane, but on the other one with the Absolute Lord, Who is perfect Light. Thus mystics are truly Doors of Light.

5. Grace of Guru.

(a) Guru's Advent into the World for our Sake. Great mystics descend into this material Creation for our good. They leave their abode of true and eternal bliss with the Absolute Being, come down into the lowest plane, and put on gross,

material covering only to take us out of Darkness and Delusion. It is for our sake that they place themselves under the hardships of human life, and subject themselves to the necessities of flesh. In essence they are one with God ; but for our good they become human, and move on the physical plane.

People say, we should do good to others. What higher good can there be than this ?—taking us out of the prison of Kala and the delusion of Phenomena altogether, and uniting us with the supreme Lord. The mystic adept reveals to us what our real being is, and then transports us to our true Home in the Absolute.

ਜਨਮ ਮਰਨ ਦੇਹੁ ਮੈਂ ਨਾਹੀਂ ਜਨ ਪਰਉਪਕਾਰੀ ਆਇ ।

ਜੀਅ ਦਾਨ ਦੇ ਭਗਤੀ ਲਾਇਨ ਹਰਿ ਸਿਉਂ ਲੈਨ ਮਿਲਾਇ ॥

Beyond birth and death is he, and for our good doth he come into the world : Life he giveth us, and devotion he inspireth in us, and with the Lord doth he unite us.

—*Adi Granth Sahib.*

Mystics come into the world for our sake ; the only object of their life is to transport us into subtle stages of pure, transcendent Spirituality. Being one with the great Lord, the Guru knows all about us ; and this knowledge

he uses for our good. By every means, he tries to lift us up into pure, etherial realms.

حال تو داند یک یک موبو
زانکه پر هستند از اسرار هو

Every inch of thee doth he know, for keepeth he all the secrets of God. —*Maulvi Rum.*

By his transcendent divine glory does he elevate us, and make us fit for spiritual flights.

संत बड़े परमारथी घन ज्यों बरसें आय ।

तपन बुझावें और की अपनी पारस लाय ॥

The benevolence of the saint is like the dropping of rain from heaven ; with his divine elixir doth he soothe the burning pain of others. —*Kabir Sahib.*

(b) Guru Looks after his Disciples with Love and Kindness. Guru is an ocean of love and mercy ; he treats us most lovingly, and guides us on the spiritual path most kindly.

ਜਿਉ ਜਨਨੀ ਸੁਤ ਜਣਿ ਪਾਲਤੀ ਰਾਖੈ ਨਦਰਿ ਮਝਾਰਿ ।

ਅੰਤਰਿ ਬਾਹਰਿ ਮੁਖ ਦੇ ਗਿਰਾਸੁ ਖਿਨੁ ੨ ਧੋਚਾਰਿ ।

ਤਿਉਂ ਸਤਿਗੁਰੁ ਗੁਰ ਸਿਖ ਰਾਖਤਾ ਕਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰਿ ॥

As the mother, giving birth to a son, bringeth him up, ever keeping her eyes on him within (doors) and without, putting morsels into his mouth, fondling with

him every moment, in the same manner doth the Satguru keep his disciple with love and endearment.

—*Adi Granth Sahib.*

Guru's relation with his disciples is a relation of great love. Out of his infinite love and kindness does he invite us into the mansions of the Lord, and recommend us to God, so to speak, and unite us with His subtle transcendent Being.

خلق را خواند سوه درگاه خاص
حق را خواند عفو کن ده خلاص

To the durbar of the Lord doth he invite people, and prayeth he to God to give them pardon.

—*Maulvi Rum.*

He lives for the sake of others, his holy influence transforms other people into saints, just as the Philosopher's stone is said to change iron into gold.

آنچه زر میشود از پر توے آن قلب سیاه
کیمیا نیست که در صحبت درویشان است

In the company of mystics is found the (true) Philosopher's stone that turneth base metals *i. e.*, black hearts into pure gold.

—*Khawaja Hafiz.*

By their elevating company, wicked men become good and pious, thieves give up stealing, drunkards leave drinking, and all bad men shake off their badness. History presents innumerable

such instances. By the magic influence of mystics' company Sadna butcher, Sain barber, Ganika prostitute, Valmika robber, and many others of this sort turned saintly.

(c) Guru Saves us at Death, and Helps us in Difficulties. Moreover if we take refuge with the mystic adept, he will be with us even after our death, and save us from pain and trouble.

ਨਾਨਕ ਸਜਨ ਨਾਲ ਮੈਂ ਚਲਦਿਆਂ ਨਾਲ ਚਲੰਨ ।

ਜਿੱਥੇ ਲੇਖਾ ਮੰਗੀਏ ਤਿੱਥੇ ਖੜੇ ਦਿਸੰਨ ॥

That friend have I, O Nanak, who even after my death goeth with me, and before the Judgment Seat taketh my side.

—*Adi Granth Sahib.*

دامن او کیر زود اے بے کمال
تا رہی از آفت آخر زماں

O careless man, lose thou no time in finding shelter with him, so that on the Doomsday mayest thou from all calamities be saved.

—*Maulvi Rum.*

ਨਾਨਕ ਕਚੜਿਆਂ ਸਿਉਂ ਤੋੜ ਢੁੰਡ ਸਜਨ ਸੰਤ ਪਕਿਆਂ ।

ਏ ਜਿਵਿਏ ਵਿਛੁੜੇ ਉਹ ਮੋਇਆਂ ਨ ਜਾਹੀਂ ਛੋੜ ॥

Break thou off with the false friends of this world, O Nanak, and seek thou a saint, thy true friend. The former even in thy life-time desert thee, but the latter leaveth thee not even after thy death.

—*Adi Granth Sahib.*

If we have found the Guru, he will save us from trouble in life and at our death ; he is the best friend and helper we can have.

مہرباں بے رشوتاں یاری کناں
در مقام سخت و در رور کراں

Merciful is the mystic, for in time of need and at a place of a danger. without any reward doth he help us.

—*Maulvi Rum.*

Out of their own kindness do the mystics save us ; their society is indeed the best in the world.

मुद मंगलमय संत समाजू । जौजण जंगम तीरथ राजू ॥

The company of mystics bringeth us happiness and doth us good ; and the best holy place is it in the world.

—*Tulsi Ramayana.*

मजन फल देखिये तत काला । काक होंय पिक बकहि मराला ॥

सुनि आश्चर्य करहि जन कोई । सत संगत महिमा नहीं गोई ॥

At once doth the effect of bathing at this holy place appear, for crows turn cuckoos and herons phoenix. None should marvel to hear this, for the worth of mystics' company is not hidden.

—*Ibid.*

We are all crows and herons, for we feed on the filth of sensual pleasures ; but when we bathe in the holy water of mystics' company, and drink the nectar of their sweet "Word", we turn into heavenly phoenix, and eat ambrosia,

and drink nectar of transcendent planes. The value of mystics' company cannot be over-estimated.

هر که خواهد هم نشینی با خدا
 گو نشین اندر حضوری اولیا
 هم نشینی ساعتی با اولیا
 بهتر از صد سال طاعت بے ریا
 مسجدے هست اندرون اولیا
 سجده گاه جملہ هست آنجا خدا

If seekest thou union with God, O sit thou at the holy feet of mystics; a few moments of their company are better than a hundred years of sincere prayer. Inside mystics is the mosque, and there is God for thy homage and worship.

—*Maulvi Rum.*

Thus God is to be found nowhere else in the world, but with mystics alone. They are our true friends, for they do us the highest and lasting good; and they do not forsake us in time of need. We attract many friends in our prosperity, but as soon as adversity overtakes us, our friends drop off one by one. Rarely a friend keeps with us in our misery and misfortune, hardly a soul sticks to us till our death.

Our so-called friends desert us when our stars are set; but even at our death mystics leave us not. They help us in the Astral plane with their radiant astral form; and

save us from the agony of Death and the torture of Hell. No "Jamdut" (जमदुत — Angel of Death) comes to snatch away the soul of the disciple of a true mystic. At his death-bed, his kind Guru himself appears in his radiant form, and conducts his soul safely and comfortably up into the highest realms of transcendent Spirituality.

सोना काई न लगे लोहा घुन नही खाय ।

बुरा भला जो गुरुभगत कबहूँ नरक नही जाय ॥

(As) gold never getteth rusty, nor is iron ever infested by weevils ; (similarly) good or bad, the devotee of Guru never goeth into Hell. —*Kubir Sahib.*

(d) Guru's Gift is Absolute and Eternal.

The mystic adept saves all those whom he accepts into his fold. And whatever he does leaves a lasting effect ; it cannot be undone by Kala. Whosoever is taken by him under his shelter is sure of Salvation, and transcendent union with God. Nobody can stop it.

संत डारिया बीज घट धरती जेहि जीव के ।

को अस सामर्थ होय जो जारे उस बीज को ॥

कोई काल के माहि वह बीजा अंकुर गहे ।

जब २ आवें सन्त अंकुरी उन संग रहे ॥

When a saint (perfect mystic) soweth the seed (of "Shabad") in the soil of one's being, who is so powerful as to burn that seed ? In course of time that seed must sprout fourth ; whenever saints come (into the world), the man with the seed ever remaineth with them.

—*Radha Swami Sahib.*

He remains with them and gives them his devotion, till he attains to the highest stage of Absolute Transcendence. No one can destroy that seed ; nobody can undo what perfect mystics have done, for they are above all; they are the absolute God Himself.

सन्त मौज फिर कोई न टारे । ईश्वर परमेश्वर सब हारे ॥

The "will" of the saint then none can sweep away ; "Ishwar" and "Parmeshwar" helpless are all.

—*Ibid.*

The saint is one with Satta-Purush ; therefore his doing cannot be undone by lower entities such as Ishwar *i. e.* Niranjan, and Parmeshwar *i. e.* Om.

ਗੁਰੁ ਕੀ ਦਾਤਿ ਨ ਮੋਟੈ ਕੋਈ । ਜਿਸੁ ਬਖਸ਼ੈ ਤਿਸੁ ਤਾਰੈ ਸੋਈ ॥

Guru's gift cannot be removed by any one ; whom He giveth, him He saveth.

—*Guru Nanak.*

ਗੁਰ ਕਾ ਸ਼ਬਦ ਨ ਮੇਟੈ ਕੋਇ । ਗੁਰ ਨਾਨਕ ਨਾਨਕ ਹਰਿ ਸੋਇ ॥

Guru's Shabad none can obliterate, for verily Guru is God Himself, O Nanak. — *Adi Granth Sahib.*

In fact God does what mystics like Him to do.

ਹਰਿ ਸੋ ਕਿਛੁ ਕਰੇ ਜਿ ਹਰਿ ਕਿਆ ਸੰਤਾ ਭਾਵੈ ॥

God doth what His saints wish. — *Ibid.*

ਕੀਤਾ ਲੋੜਨਿ ਸੋਈ ਕਰਾਇਨ, ਦਰਿ ਫੇਰੁ ਨ ਕੋਈ ਪਾਇੰਦਾ ॥

Whatever they want Him to do, that they get done ; for from that Door are they never sent back (blank).

— *Ibid.*

All whom they accept into their fold, they save from Kala and His snares.

ਕਹੁ ਨਾਨਕ ਜਿਨ੍ਹਾਂ ਸਤਗੁਰ ਮਿਲਿਆ । ਤਿਨ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ ॥

Say thou, O Nanak ; who findeth Satguru, cleared is all his account (with Kala). — *Ibid.*

ਜਿਨ ਕੇ ਸਾਧੂ ਭੇਟੀਐ ਸੋ ਦਰਗਹ ਹੋਇ ਖਲਾਸ ॥

Who meeteth the mystics, before the Judgment Seat is he liberated. — *Ibid.*

God is in the hands of mystics, for by the chains of love have they bound Him.

اوليا را هست قدرت از الله

تیر هستم باز آرنش براه

The mystic hath this power from God, that half-way he can call back the discharged arrow.

—*Maulvi Rum.*

Whatever God wants to do, He does it through His mystics ; God has no other agents or officers in this world ; it is mystics who are doing His work.

ਪਲਟੂ ਘਰ ਮੇਂ ਰਾਮ ਕੇ ਐਰ ਨ ਕਰਤਾ ਕੋਯ ॥

ਨਾਮ ਸਨੇਹੀ ਸਨਤ ਹੈਂ ਵਹ ਜੋ ਕਰੇਂ ਸੌ ਹੋਯ ॥

In the house of God is no other doer, O Paltu ; saints are the lovers of "Nam" ; whatever they want to do, that is done.

—*Paltu Sahib.*

God is Love, and by love do mystics get all their things done by Him. If the mystic adept wants to save a man, none can touch him.

ਜੇ ਗੁਰੁ ਹੋਵੇ ਵੱਲ ਲਖ ਕਿਆ ਬਾਹਿ ਕਰੀਜੇ ॥

What can millions of hands do, if Guru be on thy side.

—*Adi Granth Sahib.*

ਕਿਤ ਮੁਖਿ ਗੁਰ ਸਾਲਾਹੀਐ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ।

ਸੇ ਮੱਥੇ ਨਿਹਚਲ ਰਹੇਂ ਜਿਨ ਗੁਰ ਧਾਰਿਆ ਹਥ ॥

What tongue can praise the Guru ; he is the sole monarch, all-powerful and all-knowing. If on thy head is Guru's hand, then art thou sure of Salvation.

—*Ibid*

ਗੁਰ ਨਾਰਾਇਨ ਦਯ ਗੁਰ ਗੁਰ ਸੱਚਾ ਸਿਰਜਨਹਾਰ ।

ਗੁਰ ਤੂੰਠੇ ਸਭ ਕਿਛੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥

Guru is God, Guru is merciful, Guru is the real and true Creator. By Guru's grace gettest thou every thing ; (so to the Guru) do thou sacrifice thyself hundreds of times, O Nanak.

—*Ibid.*

6. Concluding.

اے لقاے نو ج-واب ہر سوال
مشکل از تو حل شود بے قیل و قال

Thy face (O Guru) is an answer to all my questions ; and without any talk are all my difficulties removed.

—*Maulvi Rum.*

ਦਰਸ਼ਨ ਪਰਸੀਏ ਸਤਗੁਰੂ ਕਾ । ਜਨਮ ਮਰਨ ਦੁਖ ਜਾਏ ॥

By looking at the face of Sat-Guru is the pain of birth and death ended.

—*Adi Granth Sahib.*

Such is the spiritual influence of the Guru ! Such is his radiant face ! Such is his transcendent being ! Such is his divine grace ! As the mystic adept goes beyond good and evil, he does not cast us away for our badness ; but keeps us under his loving care, for we are weak ; and takes us safe to our Home, because we are " lost sheep ". Out of his own infinite mercy does he save us from a thousand dangers.

ਸਤਗੁਰ ਪੂਰਾ ਪਾਇਆ ਪੂਰੀ ਹੋਈ ਸੁਗਤ ।

ਹਸੀਦਿਆ ਖੇਲੀਦਿਆ ਖਾਵੀਦਿਆ ਪਹਨੀਦਿਆ ਵਿਚੇ ਹੋਵੇ ਮੁਕਤ ॥

If a perfect Guru dost thou find, then would thy (mystic) practice be perfected ; and midst laughing, playing, eating, and wearing (fine) clothes, shalt thou get salvation. —*Ibid.*

This does not mean, of course, that we can give our heart to worldly enjoyments, and at the same time find God. No, we can do only one thing out of the two ; but with our heart set on spiritual entities and soaked with mystic devotion, we may still outwardly be taking part in all worldly activity. Mystic training aims at turning our mind from the things of the world to God, but it does not touch our outward life unless it clashes with our spiritual uplift. Apparently leading the life of an ordinary mortal, we may in reality be devoted to our Guru and have attained to mystic realisation.

What is to be reformed is the mind and not the body; and a person, outwardly drowned in worldliness, may be at heart a true mystic. With a perfect Guru to guide us, we may change inwardly from a crow to a Phoenix, and still remain the same in our way of external living,—laughing, playing, eating and enjoying as before. This is the bounty of Shabad mystics.

Mystics are the greatest of the great, the purest of the pure, the noblest of the noble. Their greatness is immeasurable, their purity transparent, their nobility profound. They are spiritual, transcendent beings, above all description and beyond all words, one with the ultimate, absolute God.

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾਂ ਗੁਰ ਬਿਬੇਕ ਸਤਸਰ ।

ਉਹ ਆਦਿ ਜੁਗਾਦੀ ਜੁਗਾਹਿ ਜੁਗ ਪੂਰਾ ਪਰਮੇਸਰ ॥

How can I praise Guru ; Guru is the ocean of Truth and Discernment ? From eternity to eternity is he ever the perfect God. —*Ibid.*

बंदौ गुरुपद कंज, कृपा सिंधु नर रूप हरि ।

महा मोह तम पुंज, जासु बचन रवि करनिकर ॥

Homage do I pay to the holy feet of the Guru, an ocean of grace and mercy, and verily God in the garb of man ; and for removing the utter gloom of ignorance and worldly attachment, like the rays of the Sun are whose words. —*Tulsi Ramayan.*

श्री गुरुपद नख मणिगण ज्योती ।

सुमिरत दिव्य दृष्टि द्विय होती ॥

दलन मोह तम हंस प्रकास ।

बड़े भाग्य उर आवहिं जासू ॥

The Radiance of the nails of Guru's feet dazzleth like the lustre of a block of diamonds ; and the memory of that Radiance openeth the eye of Transport in the Soul

For removing the darkness of delusion and worldly attachment, like the light of the Sun is its brightness. Most fortunate indeed is he, in whose heart is manifest this Light. —*Ibid.*

The Astral form of the Guru is indeed so radiant !

वंदौ संत समान चित, हित अनहित नहिं कोय ।

अंजलि गत शुभ समन जिमि, सम सुगन्ध कर दौय ॥

Homage do I pay to the perfect mystic, who hath a balanced mind ; who hath nor friend nor enemy ; and who is like a beautiful sweet flower, which when taken in the palms, maketh both the hands equally fragrant. —*Ibid.*

گر بگویم تا قیامت، نعمت او
هیچ آنرا مقطع و غایت مجو

If till the Judgement day go on I praising him, O think not thou, his praise shall come to an end.

—*Maulvi Rum.*

As God is the highest of all, the "Most High," so are His mystics. If He wants to bestow His highest boon upon us, He sends us a mystic adept. And if we want to benefit by his advent into this world, we should give him all our love and devotion. That is the only way to God.

ਗੁਰੂ ਗੁਰੂ ਗੁਰ ਕਰ ਮਨ ਮੋਰ ।

ਗੁਰੂ ਬਿਨਾ ਮੈਂ ਨਾਹੀਂ ਹੋਰ ॥

Guru Guru do thou utter, O my mind ; save Guru none else do I have. —*Adi Granth Sahib.*

CHAPTER IV

DEVOTION

1. Introductory. Love is the highest and noblest feeling ; it purifies our mind, and elevates our being. In all ages, it has been the central theme of man's existence. The world would be barren without it, and our life a dull void thing. Love it is that charms this short mortal stay of ours, that makes this earthly life worth-living. Take it out, and the whole universe is reduced to a dry, lifeless structure, a bony framework, wanting the touch of the alchemy of Love to transmute this skeleton into a living entity. All writers praise this sublime sentiment, all poets sing of it in rapturous ecstasy. It is the spiritual cement that keeps the whole cosmos intact ; it is the divine lubrication that makes this complex machinery run smooth ; it is the celestial stream of Existence that permeates every pore of this Phenomena ; it is the heavenly blood of Life that flows through every vein of this gigantic organism.

"It is the secret sympathy,
The silver link, the silken tie,

Which heart to heart, and mind to mind,
In body and in soul can bind."

God is love, they say ; and so is our soul. It is through love that man is nearest to God. Love is the deep secret of life, it is the profound secret of the world, it is the holy secret of God. Love prompts action, love controls thought, love is the reigning deity of our subconscious life ; in all our feelings and doings, love is the predominant force ; it is the final urge in all our deeds, the ultimate goad in all our activities.

"All thoughts, all passions, all delights,
Whatever stirs this mortal frame,
Are all but ministers of Love,
And feed his sacred flame."

Love is sublime, love is holy, love is divine ; love is the sacred flame of God that illumines the dark recesses of our soul ; it is the true nectar and elixir that gives us spiritual life ; it is the richest treasure that man possesses under the Sun, the highest boon that the Almighty bestows on human beings.

عاشق شو ورنہ روزے کار جہاں سر آید
ناخواندہ نعلین مقصود از کار گاہ هستی

O become thou a lover, for one day hast thou to leave this world ; and then without achieving the object of thy life shalt thou go.

—*Khwaja Hafiz.*

(a) **What is Love?** But what is love? Who can say? We can give no logical definition of it, for it is a feeling which must be experienced to be known. It is a condition or attitude of the soul—an immediate consciousness—which perhaps cannot be analysed further. Psychologically “ Love ” is a sentiment made up of several emotions joined together to make a compact whole ; but in reality it goes deeper into our being, and constitutes the final essence of our existence. Roughly speaking, love is intense attachment of one person to another. We need not confine love to any particular sort of attachment. Intense attachment, pure and simple, is love. Sexual attachment is not pure love, for it has in it a mixture of lust. And lust and love are poles asunder. One is a divine feeling, the other a beastly passion.

Love comforteth like sunshine after rain,

But Lust's effect is tempest after Sun :

Love's gentle Spring doth always fresh remain,

Lust's Winter comes ere Summer half be done ;

Love surfeits not, Lust like a glutton dies ;
Love is all truth, Lust full of forged lies.

Love ceases to be pure if there is any ulterior end or motive in it. If we desire gaining some other object apart from the service and company of the beloved, and eternal union with that being, then our love is not pure. Love is

An appetite, a feeling, and a joy,
That hath no need of a remoter charm.

Perhaps love may be engendered by thinking on the high qualities of another person ; but true love is inspired by love itself. Love is mutual and reciprocal. When the rays of love emitted by the Beloved reach us, and are felt by us directly (and not through thinking), and pierce our heart, then love is inspired in us too. This is real love independent of external qualities or attributes, transcending the experience of senses and intellect.

Shabad-mystics are fountains of love ; for they are one with the Supreme Being. Satta-Loka is a vast ocean of pure love. From there emanates the stream of Love that sustains the whole universe. Below Parbrahm, the water of this stream gets mixed up with impurities.

In Brahm-Loka, the impurity is very subtle *i. e.* Causal Maya; lower down in Niranjana-Desh, it is less subtle *i. e.* Astral Maya; but on the Physical Plane the impurity of Maya is so gross, that the stream of Love is sometimes lost in marshes and sand of desires and passions. *In its inner essence, Love is the transcendent "Shabad" or "Dhun" (धुन).*

Just as water is found in the pure state of white snow on the tops of mountains, but when it flows down into the plains, it gets mixed up with many impurities, so much so that at places it becomes practically mud, and instead of cleaning, its touch spoils our hands and clothes; similarly Love is found in the pure state in high spiritual planes, but in this world it is mixed up with various impurities of desire and lust, egoism and vanity, greed and anger, jealousy and hatred, and what not. Here all love is a mixture. When the impurities are too many, it becomes mud and its touch pollutes us; but in a less impure form, it retains to some extent its original quality of cleaning and purifying.

Love ennobles us, and elevates us to higher levels. The deeper our love, the higher shall

be the flights of our soul in inner subtle planes. Love means self-denial and self-sacrifice. To give up all desire, to give up all rights and claims, to be a slave to another person without any remuneration, is to love.

پرسند عشق چیست بگو ترک اختیار
هرگز اختیار نرست اختیار نیست

If thou art asked what is love, say thou, 'tis the relinquishing of one's rights. Who his rights giveth not up, helpless doth he remain.

تا نیست نگردي ره هست نم دهند
اين مرتبه با هست پست نم دهند

If "nothing" thou dost not become, the path of "Existence" is not opened to thee; but through weak resolution this high state thou canst not attain.

—*Sarmad*.

Drown thy separate existence in love, and then would thou have true life. Be in the being of the Beloved, and live in the life of the Lord. Lay down thy life for Him, and have no desire save what He wills; give up thy egoism and vanity, and merge thy being in His.

ਜੇ ਤੋਹਿ ਪ੍ਰੇਮ ਖੇਲਨ ਕਾ ਚਾਉ । ਸਿਰ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ।
ਤਾਂ ਇਤ ਮਾਰਗ ਪੈਰ ਧਰੀਜੇ । ਸਿਰ ਦੀਜੇ ਕਾਨ ਨ ਭੀਜੇ ॥

If to play the game of Love dost thou desire, then with thy head on thy palm do thou come into my lane. O give thou thy head, but not thine ear; and then only on this path do thou set thy foot. —*Adi Granth Sahib*.

We have to lay down our head, but not wait to know whether it is accepted or rejected.

شاد باش اے دل کہ فردا بر سر بازار عشق
مژدہ قتل اسے گوجہ وعدہ دیدار ندیسی

Be glad, O my heart, for tomorrow in the market of Love shalt thou be slain; but without any promise of thy beloved being shown to thee. —*Shamas-i-Tabrez*.

در رہ منزل لیلی کہ خطرہا سے بچاں
شرط اول قدم اُن سے کہ معجزوں باشی

In the path to the abode of Laila (the Beloved) is the danger of life, and the condition for taking the first step is for thee to become "Majnun" (the lover).

प्रेम न बाढ़ी ऊपजै, प्रेम न हाट बिकाय ।

राजा परजा जेहि रुचै, सीस दिये ले जाय ॥

Love groweth not on trees, nor selleth it at shops. The king or the subject, whosoever desireth may by giving his head have it. —*Kabir Sahib*.

Unless we give our head *i. e.* kill our egoism and vanity, our separate "self", we cannot find our Beloved.

هیچ کس را تا نگردد او فنا
نیست ره در بارگاه کبریا

So long as he loseth not himself, no man findeth the way to the durbar of the Almighty. —*Maulana Rum.*

(b) Effect of Love. Some people question : What is the fun of such an intense attachment ? Why should we love at all ? Instead of giving our all to another person, and depending on his whim and fancy, is it not better to mind our own interest and look to our own gain ? The world would say, "Yes, it is" ; but "No", says the lover. In the first place, he has no time to think of such things : he is so much taken up with the thoughts of the beloved that the idea of worldly gain and loss finds no access into his mind. He loves, and is so happy and transported that he cares not for other thoughts.

प्रेम प्रीत तन खच रहिया, बीच न राई होत ॥

Love is permeating his whole frame, and for any the least other thing is left no room.

(i) Love Kills Egoism. The desires of the lover are absorbed in the will of his beloved ; his very self is merged and drowned in

the being of that person. When the self is killed, who is there to think or desire? Such a true and deep love draws even God to us.

عاشق معشوق ہو گیا عشق کہاوے سولے
دادو اُس معشوق کا اللہ عاشق ہوئے

The lover hath become even the beloved, and this indeed is true love. Of that "beloved", O Dadu, God Himself becometh the lover. —*Dadu Dyal.*

نماید روے اُس حسن جہاں سوز
اگر من خود نباشم درمیانم

If thou thyself wert not in between, then wouldst thou His world-enlightening face behold.

It is our egoism that casts a evil over the face of our beloved Lord, and hides Him from our view. If through love and devotion to the mystic adept we remove this veil, then within ourselves shall we see the Light of God.

چوں شوی فانی تو از ذکر خدا
راہ یابی در جریم کبریا

When in remembering God dost thou lose thyself, then findest thou the way to His durbar. —*Bu Ali.*

چوں زمانی با خدا یابی وصال
خویش را کم ساز اے صاحب کمال

When thou thyself shalt cease to be, then the beloved Lord wouldst thou find ; (therefore) O thou wise man, try to lose thy "self". —*Maulana Rum.*

Love kills our egoism, drowns our desires, loosens our attachments, and focusses our whole being at one point. Love and selfishness are incompatible terms ; where there is love, there is no selfishness.

هر کرا جام ز عشقه چاک شد
او ز حرص و عیب کلی پاک شد

Whosoever through love teareth his garment, of all greed and impurity is he rid. —*Ibid.*

(ii) Transcendent Knowledge—Fruit of Love and Devotion. As a rule we keep thinking of various things ; our mind does not stop at one idea, but goes on wandering from this thought to that, and from that to others. Human mind is like the screen of a cinema show, where nothing is fixed or stable ; various scenes and pictures come and go. Every moment on the screen of its imagination, the mind is shifting its scenery from place to place. It is like a rough sea visited by storms and tempests, which rolls on violently and furiously. One wave rises now, and then another. This is the ordinary condition of

our mind. We all think and ruminate, but the contents of our thought are chequered with multifarious forms.

But different is the case with the lover. His mind is like the calm sea, serene and quiet, unruffled by the wind of other thoughts and passions. It is firmly set on one object ; and on the screen of his mental vision there is but one picture—that of his beloved. When we love, our thought gets centred on one person ; our soul is riveted to one point. And then is it free to fly up into divine regions, and taste eternal bliss.

Love takes us out of the narrow bounds of gross matter, and transports us into realms subtle and spiritual, the pure regions of the soul ; wherefrom we feel the whole world as our own, and realise our union with the "Most High." The broader view of the lover at once comprehends and transcends the narrow considerations of this world. Through love, the drop mergeth into the ocean, and the individual turneth into the Universal. It is love alone that can burn all our selfish desires, and liberate us for spiritual flights.

هر که مرد اندر تن او نفس کبر
مرد راں فرمان بود خورشید و ابر

Whoever curbeth the flesh, the sun and the clouds
doth he command. —*Ibid.*

The lover ceases to be human ; he becomes transcendent, and possessed of supernatural powers. Love is true alchemy that turns ordinary mortals into divine beings.

شاد باش اے عشق خزش سوداے ما
اے طیبِ جملہ علتِ ماے ما
اے دواے نذوت و داموسِ ما
اے تو افلاطون و جالینوسِ ما

Be thou ever fresh O Love, O thou happy craze of mine ; O thou doctor of all my ailments, O thou antidote of my egoism ; O thou, my Plato and my Galen.

—*Ibid.*

Love is the one cure for all our troubles, one remedy for all our ailments ; it is a sure antidote for all weakness that the flesh is prone to. And when the filth of the mind is reduced to ashes, as pure gold doth the spirit shine forth, and then is it ready for a transcendent union with the Supreme Being.

اے خنکِ جاے کہ خود را باخته
سوخته خود را و با حق ساخته

How fortunate is he who sacrificeth himself ?
Burning his "ego" doth he unite himself with God. —*Ibid.*

بے فناے خود میسر نیست دیدارِ شما
میفرشد خویش را اول خریدارِ شما

Without killing one's ego, none can behold Thee. Who desireth to buy Thee, he must sell his own "self" first.

Without love man remains self-centred, and vain ; and a selfish man is hardly better than a beast. He remains imprisoned in the cell of his own stunted mental outlook. In all his actions, the centre of reference is himself. Wrapped up in his own individual interests, and blinded by his own delusion, egoism and vanity, separated from the rest, he cannot see the unity of all Being and Existence. Without love man remains confined within the narrow four walls of the intellect, which is frail, changeable, and unreliable. Only when we come out of our cold, calculating intellectualism, and soar on the warm and inspiring wings of Love, can we enter the sphere of Transport.

Love is the first step and essential factor in true realisation. Transcendent knowledge is the fruit of the tree of Love. It is our love and devotion to the mystic adept that opens our inner eyes, and shows us absolute Reality.

یا الہی چشم بیناے بدہ

در سرم از عشق سوداے بدہ

Give me O Lord the eye that seeth, and with the
craze of love do Thou fill my head. —*Maulana Rum.*

عاشق ز ملک ما جدا ست
عشق اضطراب اسرار خدا ست

Different from all other diseases is the disease of the
lover, for Love is the key to the Secrets of God. —*Ibid.*

The intoxication of the wine of Love
drives out all dirt from our mind, and transports
our soul to regions, spiritual and divine.

چه باد ست این نم دانم که جام دل بیک جرعه
چنان از زنگ صافی شد که دیدم یار را در وے

What this wine is I know not, save that the cup of
the heart was by a single drop cleansed of the rust (of
impurities), such that the face of the Beloved did I behold
therein. —*Muin-ud-din Chishti.*

نه عصیان مادمے طاعت شدم مکر اندر آن ساعت
چنان گشتم در آن حالت که وے من گشت من هم وے

Nor remained sin nor piety ; in that moment was I
lost. In that state so much was I transformed, that He
became I and I He. —*Ibid.*

(iii) **Mistake of Vedantists.** The mistake
of Vedantists of to-day, as already pointed out,
is that without first undergoing the training of
love and devotion, they want to have absolute
knowledge. It is putting the cart before the
horse. They remain on the intellectual level,

and their theoretical knowledge stands apart from their practical life. They do not really know what they profess to believe ; and their actions give the lie to their words. They are sadly deceived. They think they may do evil with impunity, for evil has no reality, and the Spirit is beyond all pollution. This saying of theirs is wrong, for they have not realised its truth ; they do not know.

They are prisoners of Kala, and bound by the chain of " Karma ". They have not gone beyond good and evil, beyond pleasure and pain, and other relativities, yet they presume to apply the truths of the highest absolute stage of transcendent Spirituality to their delusive life of utter darkness on the lowest Physical plane. This is a gross mistake. If a prisoner even when he is in the prison, tries to behave and act like a free man, he is gravely deluded and shall come to grief.

Without love there can be no access inside into subtle planes ; and without internal flight and mystic transport into those planes there can be no transcendent knowledge. If we want true knowledge, we should first give our love to the mystic adept, and from him know the right

path of devotion and inner realisation. Without first ascending the ladder of love and devotion, we cannot jump up to absolute knowledge. We fall into a blunder when we confuse our intellectual understanding of a theory with mystic realisation of a transcendent truth. True knowledge is not intellectual understanding but mystic realisation; and for this, love and devotion to the Guru are essential.

By washing it with the water of Love, we must first remove the dirt of our mind before we think of beholding in it the reflection of the divine Face; we must first lift the veil of vanity from over the eye of our soul, before we can have a transcendent vision of Spiritual entities.

د، دل عاشق بجز معشوق نیست
درمیان شان غارق و مغرور نیست

In the heart of the lover is nothing save the Beloved;
twixt the two is nor the drowner nor the drowned.

—*Maulvi Rum.*

But true love is not cheap; greedy people cannot get it.

سرمد غم عشق بوالهوس را ندهند
سوز دل پروانه مگس را ندهند

The covetous, O Sarmad, are not given the pain of Love; the fly knoweth not the burning pang of the moth's heart. —*Sarmad*.

The burning fire of love falls to the lot of a few only ; and it consumes all their dirt and filth, leaving them transparently pure. And that transparent heart reflects the light of divine glory, and that pure soul beholds spiritual sights, and hears heavenly harmony. True transcendent knowledge comes to lovers only ; the world at large remains ignorant of it.

2, Devotion to the Mystic Adept.

Now the question arises ; whom should we love ? Whom should we give our devotion ? Why should we love the mystic adept, and not any other person ? First of all, it is plain that unless we consider another person superior to us we cannot learn from him. We must have regard for him, and the more we respect and look up to him, the quicker and better do we learn. This is a general principle. Now the highest form of regard is devotion ; therefore if we are devoted to the mystic adept, we shall easily and quickly learn the method of mystic Transport from him.

Moreover, when we love some man, we tend to become like him. In the long run we

are transformed after the person whom we most strongly love. Therefore if we love the mystic adept deeply and give him our devotion, we are bound to become mystics ourselves and be united with God.

However, let us examine the question unbiasedly and from the third person's point of view, and see who really deserves our love in this world. Who is the highest being, and therefore most worthy of our devotion and adoration? To this most people would say—God and God alone is worthy of our love. We have no disagreement with such people. God is the most perfect Being, and thus He alone should be adored and worshipped.

But the question is : Can we as human beings come in contact with the Almighty in His transcendent essence ? No, we cannot ; and for this reason He cannot be loved by us directly, and in our present condition. So long as we are men and on the physical plane, and before we have realised the Supreme Being, God or any other transcendent entity cannot be the object of our love, for we can have no contact with such a being. We can love only those beings, who are on the same plane of Existence as we are. We are in physical a body

and in the material world ; consequently our beloved here must also be in a physical body. As men we must choose some earthly being for our love, some one on the physical plane and in flesh and blood. Now let us view the whole of this material Creation ; and see who is the best and highest being here, and therefore worthy of our love.

The physical world may be divided into five classes—plants, insects, birds, quadrupeds and men. Out of all these, man is obviously the best creature. He is at the top of all material Creation. He alone has sense and intelligence. Other animals might also have some sort of sense, but there is no doubt that man has the best kind of sense and the most highly developed intelligence. He is called “ Ashraf-ul-makhluqat ” (اشرف المخلوقات) *i. e.*, the best of all creation.

When once we realize that man is superior to all other kinds of creation in this world, then it becomes plain that worship of other things and animals is degradation. If we worship idols, it is futile ; for they are all made of matter ; they have no life. How can an idol or image of our own making give us Salvation or transcendent knowledge ? It cannot. This is a simple principle ; but in their practical life,

almost all religions ignore this fundamental truth. If matter is not to be worshipped, where is the need of any special kind of temple, or mosque or church? God is not physical that He may be found in material things.

Some people worship plants like the "Pipal" tree, or reptiles like the serpent, or birds of different kinds, but all this leads to deterioration. If we worship things inferior to us, we are bound to go down. Man should not love or worship any other thing in this world; he is himself the best of all creation. If any thing is worthy of human love, it is man himself.

But why should one man worship another? All men are apparently on a par. If we should not give our devotion to any being inferior to us, why should we respect and worship an equal? This question has led many a man to believe that devotion is unnecessary, and that we should depend on ourselves.

However if we do not merely have the surface view of things but probe deep into their reality, we shall have to admit that all men are not equal. Even from the intellectual point of view, there are differences. Mystics, however, are human in appearance only; in reality, they

are not distinct from God. Their inner eye is open ; they are beyond ignorance and delusion. Although in man's garb, they are superhuman ; they are in a transcendent union with God.

We do not recognize them, for we are blind ; we see only Phenomena. We are deceived by appearances, for our inner eye which alone can see Reality is sealed. We should go to mystics, who are the highest beings in this world, and give them our love and devotion ; so that our spiritual eyes may be opened, and we may see them in their true being, and know them in their real essence.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंबिधो द्रष्टुं दृष्टवानसि मां यथा ।

भक्त्या त्वनन्यया शक्य अहमेवंबिधोऽर्जुन ।

ज्ञानुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

As thou hast seen Me I cannot be seen by the Vedas, nor by austerities, nor by alms, nor offerings ; but by devotion to Me alone may I thus be perceived, O Arjuna, and known, and beheld in essence, and entered, O Parantapa.
—*Bhagvad Gita XI, 53, 54.*

ہمت پروانہ ہیں اے بیخبر

سوز چوں پروانہ تا یابی خبر

Look thou to the daring of the moth, O thou ignorant man ; burn thyself like the moth, if insight dost thou desire.
—*Maulvi Rum.*

Unless we burn our “self” in the flame of love, unless we devote ourselves heart and soul to the mystic adept, we can never know his inner being, his true essence as God.

पुंस्त्वे स्त्रीत्वे विशेषो व जाती नामा श्रमोद्भवः ।

न कारणं मद्भजने भक्तिरेव हि कारणम् ।

यत्तदान तपोभिर्वा वेदाध्ययन कर्मभिः ।

नैव द्रष्टुं महं शक्नो मद्भक्तिविमुखैः सदा ॥

Husband, wife, caste and profession are not causes of nearness to Me ; devotion alone is the cause. And who lacketh devotion, he doth not by sacrifices (Yagya), charity, austerity, study of Vedas and such other practices behold me.
—*Adhiatam Ramayana.*

In the path of spiritual realisation, without devotion nothing else is of avail.

गुरु सेवां विना कर्मयः कुर्यान्मूढचेतना ।

स याति निष्फलत्वहि स्वप्न लब्धं यथा धनं ॥

Without service to Guru doth the foolish fellow perform actions, (but) like wealth got in a dream futile are all those.

Unless by devotion we first get rid of our egoism, desire, and worldly attachment, transport into subtle spiritual planes is impossible.

And devotion is perfected only through the mystic adept, who alone can unite us with Shabad and God.

ਬਿਨ ਸਤਿਗੁਰ ਭਗਤਿ ਨ ਹੋਵਈ, ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰ ॥

Without Satguru one cannot have devotion nor attachment to "Nam". —*Adi Granth Sahib.*

ਹੋਰੁ ਕਿਤੇ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸ਼ ॥

Save through instruction of the mystic adept, nowhere else is devotion. —*Ibid.*

زاهد از راه برندی نبرد معذور سمی

عشق کارے اسے کہ موقوف ہدائے باشد

If the religious man findeth not the way, excusable is he; for Love is such a training as dependeth on Instruction. —*Khawaja Hafiz.*

We should try to get this devotion at all costs; it is such a valuable treasure as is worth buying for any price.

کر دیگران بجان ہم جاناں خریدہ اند

اے دل تو ایس معاملہ باری نمیکنی

If with their lives have others bought this pain of love, why dost not thou, O my heart, make this bargain?

—*Ibid.*

It is indeed a cheap bargain, if we get devotion to Guru even by offering our head; *i.e.* giving up our egoism; for that is the only way to God.

सोस दिये जो गुरु मिले, तो भी सस्ता जान ॥

If by giving thy head canst thou have Guru, even then know, 'its cheap. —*Kabir Sahib.*

Guru is one with God; therefore in his inner essence he is omnipresent; but only through love and devotion do we get that eye, which can see him everywhere.

بچشم عشق تو آن دید روے شاهد را
که نور دیده خروباں ز قاف تا قاف است

With the eye of love do thou behold the face of the Beloved, for from pole to pole spreadeth the lustre of His eyes. —*Khwaja Hafiz.*

Only through love is God most immediate to man. And our love for God means our love for the human manifestation of God *i.e.*, the mystic adept; because in His transcendent Essence, He is beyond the sphere of our life on the physical plane. Thus love and devotion to Guru is the gate-way to the durbar of the Almighty.

Beauty, they say, inspires love, but beauty is of many sorts. There is physical beauty, there is intellectual beauty, and there is spiritual beauty. All beauty inspires love indeed, but the highest kind of beauty inspires

the highest form of love. Physical beauty has its charm, no doubt ; but it is ephemeral and superficial. True beauty lies deep in the soul. He alone is truly beautiful, who has a beautiful soul ; and that soul is indeed most beautiful which has attained to the highest Spiritual realms, and become one with the pure transcendent beauty of the Supreme Absolute. Mystics' beauty is spiritual ; it is deep and permanent ; it is the beauty of Reality. Physical beauty is a snare that dazzles our physical eyes ; true beauty lies deep in the heart and soul ; it captivates our real being.

When we love a mystic, we imbibe his qualities. All the spiritual beauty of the beloved comes into the being of the lover, and he shines forth with a divine lustre. Our love for a mystic must turn us also into mystics.

ਗੁਰੂ ਸਮੁੰਦ ਨਦੀ ਸਭ ਸਿੱਖੀ ॥

Guru is the ocean, and all his disciples the stream.

—*Adi Granth Sahib.*

The stream flows down into the ocean, and becomes one with it ; through devotion the disciples identify themselves with the Guru, and reach his ultimate Reality.

زاهد اکرت وصل تمذا سست مدد خواہ
از ہمہ پیران دو عالم بہ اماں باش

If seekest thou union with God, O thou religious man, then come thou under the shelter of the mystic adept, the Lord of both the worlds; and crave thou his help. Then indeed shalt thou live in peace.

—*Khwaja Hafiz.*

क्या हिन्दू क्या मुसलमान क्या ईसाई जैन ।

गुरु भक्ती पूरन बिना कोई न पावे चैन ॥

Whether a Hindu or a Muslim, or a Christian or a Jain, without perfect devotion to the Guru none can have peace of mind.

—*Radha Swami Sahib.*

Guru-Bhakti is essential for all who seek the Light of Truth; this is the first step in all spiritual enlightenment and mystic realisation.

गुरु भक्ती दृढ़ कर करो पाछे और उपाय ।

बिन गुरु भक्ती मोह जग कभी न काटा जाय ॥

First be thou firm in devotion to the Guru; other methods (come) later; (for) without devotion to the Guru, never can thy wordly attachment be cut off.

—*Ibid.*

Upnishads also say, only that person finds inner light and spiritual union with God—

यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ ॥

Who is deeply devoted to God; and to Guru as to God.

—*Shweta Upnishad.*

Without devotion to the mystic adept, Salvation cannot be had ; it is only true mystics who can lend us help in inner realisation of Truth and Reality.

هر ولی را نوح و کشتی بان شناس
معیت این خلق را طوفان شناس

Look thou upon every mystic as Noah and sailor, and the company of worldly people take thou as a tempest.

—*Maulvi Rum.*

Only mystics can save us from the whirlpools of this deadly sea of the world, only through devotion to them can we cross this unfathomable ocean of Phenomena.

مدد از خاطر رندان طالب اے دل ورز
کار سخت است مبادا کہ خطاے بکنیم

Seek thou the help of gracious mystics, O my heart ; for else, as difficult is the task, therefore art thou liable to fall into blunders.

As mystics are identical with God, so through devotion to them, we also attain to this transcendent union, and go beyond the sphere of error. We should drown our individual ego in the spiritual ocean of their being.

ਆਪੁ ਛੋੜ ਗੁਰੁ ਮਾਹਿੰ ਸਮਾਵੈ ॥

Leave thou thy "self", and enter thou the being of thy Guru.

—*Adi Granth Sahib.*

مرا در دل بغیر از دوست چیزے در نمی گذرد
 بغلوت خانۂ سلطان کسے دیگر نمی گذرد

In my heart save my Friend nothing else doth abide ;
 in the private chamber of the Sultan (king), none else
 findeth room. —*Muin-ud-Din Chishti.*

This is "Fana-fil-shaikh" (فنا فی الشیخ) *i. e.* merging oneself in Guru. The next stage is "Fana-fil-Allah" (فنا فی اللہ) *i. e.* merging oneself in God. The first step of Fana-fil-Shaikh is essential for the attainment of the second.

गुरु भक्ती बिन शब्द में पचते, सो भी मानुख मूरख जान ।
 शब्द खुलेगा गुरु मेहर से, खैचें सुरत गुरु बलवान ॥

Without devotion to Guru who seeketh to grasp "Shabad", a very fool is he ; (for) through Guru's grace shall "Shabad" be revealed (in him), and by His powerful Being shall his soul be drawn up.

—*Radha Swami Sahib.*

Unless we first lose ourselves in love and devotion for the human form of Guru, we cannot realise his inner essence as Shabad or God.

मोटे बन्धन जगत के गुरु भक्ती से काट ।
 मीने बन्धन चित के कटें नाम प्रताप ॥
 मोटे जब लग जायें नहीं मीने कैसे जाय ।
 ताते सब को चाहीये नित गुरु भक्त कमाय ॥

The thick ties of the world cut thou off by devotion to Guru ; the fine ties of the mind are sundered by the

power of "Nam". So long as the thick ones are not gone, how can the fine go? Hence is it meet for all to be ever devoted to Guru. —*Ibid.*

"Give up all that thou hast, and follow me. Whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it." —*Jesus Christ.*

जो परलोक इहां सुख चैहू । सुन मम वचन हृदे दृढ़ गैहू ॥
सुलभ सुखद मारग यह भाई । भक्ती मोर पुराण श्रुति गाई ।

[If here and hereafter happiness dost thou desire, then listen thou to My words, and hold them fast in thy heart: Easy and peace-giving is this path, O brother, this path of Devotion to Me, sung by Puranas and Shrutis (Vedas)]. —*Tulsi Ramayana.*

All scriptures and mystics lay stress on the need of devotion to the Guru. Without devotion, all our religious actions and practices lose their point and significance, and become lifeless things.

ज्ञान अगम प्रत्यू अनेका । साधन कठिन न मन कहं टेका ॥
करत कष्ट बहु पावहि कोऊ । भक्ति हीन प्रिय मोह न सोऊ ॥

Various are the forms and ways of "Gyana; (but) difficult are these practices, and incapable of pacifying the mind. If in their performance much dost thou suffer; even then devoid of devotion, thou art not dear to me.

—*Ibid.*

(a) Four kinds of Devotion and Service.

There are four ways in which we can serve our Guru, and be devoted to him.

(i) Service with Wealth (धन की सेवा).

First is offering our wealth and property to be used in his service, and according to his will. This slackens the ties of attachment to things of this world, which bind our mind, and keep it from attending to the mystic practice. This is the lowest kind of service.

(ii) Service with Body (तन की सेवा).

Next is doing him service with our physical body *i. e.*, manual labour and all kinds of work with our hands and feet etc.; such as, cleaning his room and things, bringing water for him, polishing his shoes, and obeying all his orders like a servant. This purifies our mind, and drives out egoism and vanity. But we should not do service with the idea of reward. Service should be for the sake of service, and out of pure love and deep devotion.

(iii) Service with Mind (मन की सेवा). Third is placing our mind at his feet, and leaving ourselves entirely into his hands. At this stage no doubts or questions arise in our mind, and we follow the behests of our Guru without thinking or arguing. This leads to inner realisation.

ਤਨ ਮਨ ਧਨ ਸਭ ਸੇਵ ਗੁਰੂ ਕੋ, ਹੁਕਮ ਮਨੀਏ ਪਾਈਏ ॥

Offer thy body, mind and wealth to the Guru, and follow thou his instructions ; then shalt thou find (God).

—*Adi Granth Sahib.*

Some people try to do service according to their own idea, but against the will of the Guru. This is obstinacy, and such service has little value. In true service, there should be no obstinacy; in love there is no compulsion; it is all submission and yielding to the will of the beloved Lord. He knows best; and his will is supreme, and must be carried out. Whatever the Guru says is sweet, and whatever he does is right. Even in his apparent harshness is his deep love hidden; even in his outward anger is concealed his divine kindness.

ਜੇ ਗੁਰ ਭਿੜਕੇ ਤਾਂ ਮੀਠਾ ਲਾਗੇ ॥

If the Guru giveth me a snub, sweet is it (to me).

—*Ibid.*

Sweet indeed! for under the veil of harshness he does us a great good. Once Goldsmith, the well-known English writer, was going with some friends of his, when he came across a beggar. Now those friends were dead against giving any charity to him, for most beggars are imposters; but Goldsmith's heart was melting with pity, and he could not resist. However, he did not want to give his friends an occasion for adverse criticism. So he was in a fix, and did not know what to do. Incidentally his eyes fell on a few sticks worth about a pence, that the beg-

gar was carrying ; and a clever idea came into his mind. He began snubbing him for begging, and quickly seizing his sticks with a show of rage, he threw a shilling or so to him and said, "Go away, don't bother people with your appeals." Then turning to his friends, he said, "You see, how cheap I have got these sticks." He had hardly finished his sentence, when another beggar appeared. Now it was hard for him to hide his feelings. He threw that bundle of sticks to him, and with a show of anger said, "Run away, and don't worry people by your begging."

Such is the way in which mystics help us; they don't make a parade of it. On the other hand, they cover their kindness by harsh words. But if a utensil contains only milk, what else can come out of it by whatever means we may bring it out. Guru is all love and mercy ; if he makes a show of harshness or anger, what else can come out of him but his infinite love and kindness. All his actions are prompted by his deep love, all his doings are an expression of his profound kindness.

(iv) Service with Soul (सुरत की सेवा). The last and highest kind of service and devotion is with the soul, when through mystic practice it comes

in contact with Shabad on inner subtle planes of Transcendence. This takes us to the highest stage of absolute Reality, and identifies us with Guru and God. But this is most difficult of all, and not possible without His grace and mercy.

ਗੁਰ ਕੀ ਸੇਵ ਕਰੇ ਕਿਆ ਪੁਨੀ । ਬ੍ਰਹਮ ਇੰਦਰ ਮਹੇਸ਼ ਨ ਜਾਨੀ ॥

What service to Guru can poor man do ! Even (the gods) Brahma, Indra and Mahesh know it not — *Ibid.*

ਸੇਵਾ ਸੁਰਤ ਨ ਜਾਨਾ ਕਾਈ । ਤੁਮ ਕਰੇ ਦਯਾ ਕਿਰਮਾਇਨਾ ॥

Service with soul I know not at all ; be thou kind,
O merciful Lord. — *Ibid.*

(b) Guru's "Bhakti" Destroys all Karma.

The seed of all Karma (actions) is in "Trikuti" or "Brahm-Loka," the second stage for Shabad-mystics; but the seed of Love or Bhakti for the perfect adept is in "Satta-Loka," the fifth stage. Therefore the effect of such a Bhakti overruns and cancels the effect of Karma. As the essence of this Bhakti emanates from the stage of absolute Reality, whereas Karma originates from relative Reality (or Reality of the Second order), therefore this Devotion has the power of destroying Karma, making us "Neh-Karmi" (निहकर्मੀ) i. e. Actionless, and taking us into the bosom of ultimate

Reality. As already said, in its true essence, love is Shabad ; it supercedes and transcends all Karma.

Those who are devoted to Guru are pure and clean, for this love and devotion of theirs purifies their heart. Although outwardly they may be in the thick of the world, apparently leading a life of luxury, yet in their inner being are they full of devotion to their Guru; and therefore whatever they do is approved by God, and whatever they offer accepted.

ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤ੍ਰੁ ਹੈ ਜੋ ਨਾਮਿ ਹਰਿ ਰਾਤੇ ॥

ਤਿਨ ਕੇ ਘਰ ਮੰਦਰ ਮਹਲ ਸਰਾਈ ਸਭਿ ਪਵਿਤ੍ਰੁ ਹਹਿ ।

ਜਿਨੀ ਗੁਰਮੁਖਿ ਸੇਵਕ ਸਿਖ ਅਭਿਆਗਤ ਜਾਇ ਵਰਸਾਤੇ ॥

ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭਿ ਪਵਿਤ੍ਰੁ ਹਹਿ ।

ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ ਚੜਿ ਜਾਤੇ ॥

Who is devoted to God's "Name", pure is his eating, wearing (clothes), wealth and all ; pure are all his houses, buildings, palaces, inns, in which have stayed devoted followers, disciples and guests ; pure are all his horses, saddles, tapestry on whom have ridden devoted disciples, "Sadhs", and saints. —*Ibid.*

(c) Worldly Love and Mystic Devotion Compared. All love in this world is love in delusion and darkness. We love one person

and hate another, because we see "Manyness" and variety, which is characteristic of Phenomena. Mystic love is love in transcendent knowledge ; saints love all, because they see the same absolute Reality in every one.

If we love things of this world, our attachment to them brings us back here again and again. After death we go to that place, which we are attached to ; and this is a universal principle. Hence if we love the perfect mystic adept, we shall certainly go to him. And as he goes to the highest stage of the ultimate Absolute, so if our love is true and sincere, we cannot but follow him up there.

यं यं वापि स्मरन्भावं त्यजत्यन्ते क्लेशवर्म् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥

"Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kaunteya, ever to that conformed in nature."

—*Bhagwad Gita. VIII. 6.*

Thus if we want to go into purely Spiritual realms, we should give our love and devotion to the perfect adept. During our life-time also we can go there, if we do the mystic practice earnestly, zealously and devotedly ; but failing that, if our love for the

Guru is sincere and deep, we shall surely go there after our death.

But one may question whether we should love in delusion at all. If we reject worldly love, because it is delusion, how can we advocate love to mystics, for at the physical level that too is in delusion and darkness. However, as shown in the last chapter, the mystic adept is a door of Light in this utter darkness of Phenomena. Thus the difference between worldly love and love towards mystics is, that the former keeps up within Delusion and Phenomena, whereas the latter takes us out of all darkness and Delusion into transcendent Light of Absolute Reality.

The true essence of love is Shabad ; it is the inner reality of Devotion. External love is attachment in ignorance, but "Shabad" is love in consciousness. This world is a place of delusion and phenomena, and the love of this place is also in delusion, but by the practice of Shabad Yoga, when our inner eyes are opened, it is transformed into transcendent love in mystic knowledge.

The highest love is "Sar Shabad," (सार शब्द), and that can be known by the naked soul

alone in the purely spiritual region of Parbrahm and beyond. It is a spiritual attraction that draws the soul up into the stage of the ultimate Absolute. God and soul are one in essence, and the mutual spiritual magnetic attraction between them is real love. That is true Shabad. God, soul, and Shabad are not three distinct entities ; in their real being they are one, and that one final Supreme Entity is Love. This is true Trinity. God is the ocean of Love, infinite and eternal. Shabad is like a vast river flowing out of that ocean, and sustaining the whole Creation. Our soul is a drop of the same ocean, and when carried into it by the river of Shabad, it becomes that ocean itself. Thus mystic Love is the ultimate absolute Reality of all things and beings.

فـاش مـیگویم و از کـفته خود دل شادم
بندۀ عشقم و از هر دو جهان آزادم

Openly do I say, and happy am I to say so ; slave am I of Love, and free am I of both the worlds.

—*Khwaja Hafiz.*

The true lover not only disregards this present world, but also sets aside the next. To his beloved Lord he sacrifices his all, his world, his religion, his self, his every thing.

حافظا گر عاشق و مستی دگر ره باز گو
عاشق یارم مرا با کفر و با ایمان چه کار

If a lover and an intoxicated one art thou O Hafiz, then say thou once again : Lover am I of my Friend ; what concern have I with religious belief and heresy ?

—*Ibid.*

باغ بهشت و سایه طوبی و قصر حور
با خاک کوه یار برابر نمے کنم

The Garden of Eden, the shade of the "Tuba" (tree in Heaven) and the palace of Houris, equal to the dust of my Friend's lane I do not hold.

—*Ibid.*

حافظ جذاب پیر مغاں جاے دولت است
من ترک خاکبوسے آن در نمے کنم

A place of treasures is the durbar of the mystic adept, O Hafiz ; never will I give up kissing the dust of that door.

—*Ibid.*

ਸੇ ਸੀਸੁ ਭਲਾ ਪਵਿਤ੍ਰ ਪਾਵਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ।

ਜੇ ਜਾਇ ਲਗੇ ਗੁਰ ਪੈਰੇ ਰਾਮ ॥

That head is good, holy, and sacred, O my life, which falleth at the feet of the Guru.—*Adi Granth Sahib.*

Guru is worthy of all our love and devotion ; for through him alone can we find Salvation, and union with God. Worldly attachment is a chain that binds us to Maya and Phenomena ; we should break that chain by giving all our devotion to the mystic adept. That is the way to the Lord.

گر همه خواهید پیوستن با وای و اعظان
باید از دنیا و دیں کردی شما را انقطاع

If seekest thou union with Him, O preacher, then cut thou off (thy attachment) with Religion and the world.

We are not true lovers if we have not identified ourself with the being of our Beloved Lord, if we do not see Him everywhere and in all things ; nay if we see any thing else but Him.

دانی که چیست دنیا دل از خدا بریدن
جز عشق او گزیدن جز ذکر او شنیدن

O knowest thou what the world is ? ('Tis) cutting thy heart off from God, indulging in aught but His love, and listening to aught but His story. —*Bu Ali.*

But we cannot attain to this high stage of transcendent love, unless we are prepared to give up our egoism, unless we can offer our head to our Beloved.

کمینه شرط وفا ترک سر بود حافظ
برو اگر ز تو کار این قدر نمی آید

The least that love demandeth of thee O Hafiz, is laying down thy head ; O go away, if even this much thou canst not do. —*Khawaja Hafiz.*

از میان خویشتن تو بیرون کن
تا در آری تو یار را بکنار

O turn thyself out from in between, so that under
thine arm thy Beloved Lord mayest thou have.

نہی کرداں از دل خود ما سوا
تا نگزند در دلت غیر از خدا

All else do thou turn out from thy heart, so that in
thy heart nothing save God may find room.

—*Maulvi Rum.*

تا توئی کے یار گردد یار تو
چو نباشی یار باشد یار تو

So long as thou "art", how can God be thy friend ?
If "thou" be not, then would He be thy friend ? —*Ibid.*

It is our own "self" that is the separating
wall between God and us.

ایں حجاب از تس اے معبود من
بے حجابی ورنہ اُن معبود من

This veil is from thee O thou veiled one, else ever
unveiled is that Beloved of mine. —*Ibid.*

When we love a person, some sort of
spiritual magnetic rays proceed from our heart
and go to the heart of that person, wherefrom
they are reflected back to us to ennoble and
purify our heart. How long it would take to
do so, and to what extent would our heart be
purified, depends on the intensity of our own
love, and the degree of purity and spirituality
of the beloved's heart. If the heart of the

beloved is pure and his spirituality great, then the purifying influence of Love shall be quick and enormous. Hence if we love the mystic adept who has the purest heart and highest spirituality, then in a short time shall our heart be purified, and we enabled to behold the radiance of the beloved Lord within us.

حافظ چر تو پا در حرم عشق نهادی
بر دامن او دست زن و از همه بگسل

Since the sanctionary of Love hast thou entered,
O Hafiz, hold thou fast to his skirt, and from all else do
thou take thy hands off. —*Khwaja Hafiz.*

Not to speak of love and devotion, even mere company has its effect. It is company that makes or mars our character. A man is truly known by the company he keeps. Society is the strongest factor in moulding our life and habits. And when the company of ordinary worldly people, who have no outstanding trait, colours all our being ; how much more strongly must we be influenced by the company of mystics whose personality is the greatest and grandest, whose being is spiritual and transcendent.

هم نشینی ساعتی با اولیا
بہتر از صد سالہ طاعت ہے ریا

Sitting with mystics even for a moment is better than sincerely praying for a hundred years—*Maulana Rumi*.

3. Faith and Worship. From what has been said above, it is plain that we should develop pure love in us. To this end, we should give our sincere and earnest devotion to the mystic adept of the time, who alone can give us the highest training, in this line. Devotion is an attitude of the heart, which implies trust and faith; and worship is its external expression.

یک نگاہ گر کند سویم زگار
جان چه باشد گر بود صد جان نثار

If but one look doth that Beloved of mine cast on me, not only this life but had I hundreds of lives, all would I sacrifice to Him.

"These great children of Light, who manifest the Light, who themselves are the Light, they being worshipped, become one as it were with us, and we become one with them.

—*Bible*.

Worship in religious temples, mosques and churches is futile, for there is nothing but physical matter. God is manifest in mystics, and they alone are worthy of our love and worship.

مسجدے هست اندرون اولیا
سجدہ گاہ جملہ هست آنجا خدا

(True) mosque is inside the mystic, and for the worship of all in that place is God. —*Maulvi Rum.*

کفایت پیغمبر که حق فرموده است
من ننگنجم هیچ در بالا و پست
در دل مومن بنگنجم این عجب
گو مرا خواهی از آن دلها طلب

God telleth me, said the Prophet, I live nor high nor low. How wonderful ! In the heart of the Believer do I live ; and if thou desirest Me, seek Me thou from his heart. —*Ibid.*

(a) **Worship of Guru is worship of God.** Thus *God is with mystics*. If we want Him, we should seek Him there ; and *if we want to worship Him, we should worship Him in them*. There is no other higher form of God in this world than the person of the mystic adept ; and consequently God cannot be worshipped here in any other way except by worshipping him.

حافظ اینجا بادب باش که سلطان و ملک
همه در بندگی حضرت درویشان است

Be thou respectful here, O Hafiz, for before mystics even Kings and angels do bow down. —*Khwaja Hafiz.*

کر در سرت هوائ و مالست حافظا
پاید که خاک در که اهل بصر شوی

If in thy head hast thou a desire of union (with God),
O Hafiz, then, 'tis meet for thee to be the dust of the
doorstep of the Seeing Ones. —*Ibid.*

We should be humble before the mystic adept, for he is great ; and have faith in him, for he is true and one with the Almighty. What we believe in is our faith ; and whatever our faith is, to all intents and purposes that even we are. A man is what his faith is ; his character and personality are to be judged accordingly.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

The faith of each is shaped to his own nature, O Bharata. The man consisteth of his faith, what his faith is, he is even that. —*Bhagwad Gita. XVII. 3.*

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य तो इह ॥

“ Whatsoever is wrought without faith, oblation gift, austerity or any other deed, Untruth is it called, O Partha ; nought it is here and hereafter.”

—*Ibid. XVII. 28.*

Have faith in the mystic adept ; faith can move mountains, faith in a true mystic leads to inner realisation of absolute Truth ; for the mystic is one with that Truth and Knowledge.

بہ سے سجدہ رنگیں کن کرت پیر مغاں گوید
کہ سالک بیخبر نبود ز راه و رسم منزلہا

Dye thou thy prayer cloth in wine if thy Guru telleth thee so ; for unaware is he not of the ins and outs of the path.

—*Khwaja Hafiz.*

پنج وقت آمد نماز اے برہمذون
عاشق را نے صلوٰۃ دائموں

Five are thy times of prayer, O thou religious man ; but ever in prayer is the (true) lover.

He never forgets his beloved Lord, and so is constantly in prayer.

ਗੁਰ ਪਰਮੇਸਰ ਪੂਜੀਏ ਮਨ ਤਨ ਲਾਏ ਪਿਆਰ ।
ਸਤਗੁਰ ਦਾਤਾ ਜੀਆ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰ ॥

Guru, who is God, do thou worship with thy heart and soul ; (for) giveth he life, and sustaineth he all.

—*Adi Granth Sahib.*

They say, we should not worship men. Devotion is due only to the "Most High." This is quite true ; but for us at present, (*i.e.* before we have had mystic transport into Astral and higher subtler planes and known Reality), God is merely a subjective belief of ours without any objective existence. For our love and worship, however, we want some objective being. Our Guru is before us in objective existence ; him we can love. And as inwardly he is one with God, loving him is loving God. On the physical plane, we can love God only

through him ; and therefore if we want to worship the Almighty, we should worship the Guru.

Only one entity or personality is to be worshipped throughout, and that personality or being is God, the most perfect Being. But the highest manifestation of God on all planes but the last is Guru, and at the last absolute stage both are identical. Thus we may say that when God appears in His various possible manifestations on various planes, His name is Guru. God certainly is to be worshipped on all planes ; but as men we have the human form of God to worship, *i.e.* the mystic adept ; and during our transport into the Astral plane we should worship the astral form of God, which is the inner radiant person of the Guru. On transcendent planes of rare spirituality, the object of our worship is the transcendent essence of God *i.e.* Shabad, which is the real being of Guru. On the ultimate stage of the Absolute, the mystic adept and God are one. Thus what we worship throughout is Guru, but as he is not distinct or separate from God, we can say, that all along we worship and love only God.

ਹਰਿ ਜੀਉ ਨਾਮ ਪਰਿਓ ਰਾਮ ਦਾਸ ॥

O God, Thy name is Ram Das.

—*Ibid.*

In this world there is no other God ; Guru is the God of this world. But alas ! we know not this fundamental truth, for our egoism stands in our way.

نقاب هستی خود را تو از میاں بردار
دگر ببین آن جمالے کہ میشود پیدا

O lift thou the veil of thine own existence from in between, and then behold thou what splendour bursteth forth.

آب کم جو تشنگی آ در دست
تا بجوشد آب از بالا و پست

O seek not water ; rather produce thou thirst in thyself ; so that from high and low water may gush out to thee.

—*Maulvi Rum.*

If we are keen in our desire for God, if we are athirst for His sight, if we hunger for union with Him, then He shall certainly send us one of His mystics to take us to Him.

خافظ وظفہ تو دعا گفتن است و بس
در بند آن مباش کہ نشنید یا شنید

Thy duty is to pray to Him, O Hafiz, and that's all ; be not thou bound (by the idea), whether He hath heard or not.

—*Khwaja Hafiz.*

If we love and worship the Guru, then we may be sure of his response. If we worship our Guru, we worship God in him, and when

we love Him, He is even keener than we are. It is we who are wanting in love, otherwise He is ever within us. We need not, therefore, be anxious for His response ; we should rather try to be sincerely and earnestly devoted to Him. He is the omniscient Lord ; He knows every thing. The defect is in us. If through devotion to the mystic adept, we shake off our spiritual lethargy, then within ourselves shall we behold Him in His eternal perfection.

We differentiate between God and mystics, for we are blind and ignorant. Sometimes we think that, as man is a limited, finite being, he cannot become the infinite, unlimited God ; but we forget that man's body is finite and limited but not his soul, and that it is his soul which becomes one with God. We go to external appearances. Guru is not the name of the human frame. That is merely a clothing, dress, or cover. The real essence, that we call Guru, is the Spirit in him which is identical with the absolute Lord. Thus *Guru is at once man and God, and his worship is truly the worship of the Supreme Being.*

4. How Guru is Greater than God.
For the devotee, there is nothing higher or

greater than the object of his devotion. *This is the secret of Love.* If in the eyes of the lover the beloved is not the most perfect being, then it is not perfect love. In fact we can truly love only the best and highest being. Our Guru is the greatest entity for us. He is better and higher than God even, for if this is not our view, then our love and devotion are imperfect. If we can imagine anybody better than our beloved, be he even God, then we are not true lovers. If the beloved is not the whole world of the lover, his all in all, his every thing—God, religion and all—then the lover still lacketh. He has not attained to the high stage of transcendent love. Moreover *for human beings, Guru is really greater than God.*

In fact, as already stated, perfect mystics are one with the absolute God, and there can be no question of comparison. When two things are the same, which of them can we call superior or inferior? Neither. Thus in reality the highest mystics and God are the same thing; they are not different beings. But this is a truth of absolute, transcendent knowledge. In the physical world of relative truth, Guru is indeed the greatest of all beings.

Guru is that form of God, whom we can see and come in contact with at all planes ; but God in His real essence is found only on the last plane of absolute, transcendent consciousness. Now, is not that form of God, who during our spiritual progress from manness to God-head always remains with us, really better than that rare essence, which we find only at the last stage ? Are not the total manifestations of God greater than one simple Being of His ? Guru is man-God, plus Astral-form-God, plus Causal-form-God, plus Transcendent-being-God, plus Rare-Spiritual-Shabad-God, plus the absolute God ; but God is only the absolute God. Now, who is greater ? Obviously Guru, for in addition to being the Absolute One in the highest transcendent stage, he is also with us at each plane of Existence, and on each plane he is by far the best and highest being. For human devotion, for devotion on all stages but the last, the Absolute God is useless. He does not exist. There He exists only in the form of Guru.

Guru is God come close to us ; Guru is God come to us in our own garb ; Guru is God come to us in a form in which He can touch us,

talk to us, feel for us, love us, and take us to His eternal, absolute Essence. Guru is the highest being, greatest and grandest. People cry—God, God, God; but where is He? Is He distinct from Guru? Just now, (*i. e.* so long as we are on the level of the intellect and senses, and have not awakened our higher faculty of Transport, nor found access into higher transcendent planes), God is only an idea of ours, subjective and personal. But Guru is before us in flesh and blood; he has objective reality; him we can perceive with our senses.

Is not Perception more real than Idea? We blame Plato for assigning a greater reality to his "Ideas" than things; but in our own case by placing God above Guru, we commit the same blunder. Perception is our direct knowledge of the world, it is our primary experience of Reality on the Physical Plane; but all our ideas are derived from it, they are secondary. Hence *in this world, Guru is certainly greater than God*. This is a fundamental fact.

God is the essence of mystics' being. He is omnipresent and absolute, but His visible form in this world is the mystic adept. God is,

so to speak the treasure, the key to which is with mystics. Mystics are the treasurers. But the treasurer is greater than the treasure, inasmuch as it is in his control. We cannot realise God save through the mystic adept, and therefore all mystics give Guru a higher position than God.

In absolute truth God and mystics are no doubt identical ; but just now we are not in the absolute stage, but on the physical plane. Here and as human beings, we must talk of relative truth, and not of absolute truth. It is the mystic form of God that can be of *use* to us here, and consequently for us the mystic form of God is the best out of all His forms. In other words for us, human beings, Guru is greater than God. It is not a comparison of their essences or beings as such, which it cannot be as their essence is the same ; but of the *help* they render to us in their different manifestations as the transcendent Absolute and as a human being. God in His absolute form gives us no help ; but in the form of Guru, He takes us out of all delusion and ignorance, pain and misery. Therefore for us men, man-God *i. e.* the mystic adept is obviously the highest being, and greater than God.

गु हैं अगम अपार अनामी । ग बिन दूसर और न जानो ॥
 नहिं ब्रह्मा नहिं बिष्णु महेशा । नहिं ईश्वर परमेश्वर शेषा ॥
 राम कृष्ण नहिं दस औतार । ब्यास बशिष्ठ न आदि कुमारी ॥

.....
 आतम परमातम नहिं मानूँ । अक्षर निहअक्षर नहिं जानूँ ॥
 सत्तनाम जानूँ न अनामी । लिख गिरंथ सब करत बखानी ॥
 सब को करूँ प्रनाम जोड़कर । पर कोई नहिं सतगुरु समसर ॥
 सतगुरु कृपा सबन को जाना । बिन सतगुरु कैसे पहिचाना ॥

.....
 सतगुरु सब का भेद बखानें । अब किस को गुरु से बड़ जानें ॥

Guru is the ultimate, absolute Supreme Lord ; I know not any other save the Guru. Nor Brahma, nor Vishnu, nor Shiva, nor " Ishwar " (Niranjan) nor " Parmeshwar " (Brahm or Om), nor Shesh-Nag, nor Rama, nor Krishna, nor (any other of) the ten Incarnations, nor Bias (Rishi), nor Bashisht, nor (the goddess) Shakti,....., nor " Atma " (Spirit), nor " Parmatma " (Supreme Spirit), nor " Akshar Purush " (Parbrahm), nor "Neh-Akshar" (Sohang), nor " Satta-nam," nor " Anami"—none do I acknowledge ; people only read of them as written in books. To all I bow with folded hands, but equal to Satguru is none. By the grace of Satguru have I come to know them all ; how without Satguru can any one know them ?..... Satguru telleth us the secret of all ; whom can we, therefore, consider as greater than Guru ?

—Radha Swami Sahib.

This is perhaps a slightly subtle question, but *it is the secret of Bhakti* ; and if we understand the point of view, there should be no difficulty in grasping it. As already pointed out, here we are not discussing absolute truth, but stating only a relative truth ; and as men we want relative truth, for our very existence is of relative reality. Absolute truth is out of place here. For us, Guru is the very highest being, greater than all beings of heaven and earth, of this world and the next. For men, Guru is certainly greater than God, for the latter is out of their sphere altogether, and therefore for them practically non-existent. Hence *in this world this shall ever be true, that Guru is greater than God.*

गुरु बड़े गोविन्द ते, मन में देख बिचार ।

हरि सुमिरे सो बार है, गरु सुमिरे सो पार ॥

Guru is greater than God, O consider and weigh thou in thy mind ; who repeateth the name of God remaineth he this side ; but who taketh the name of Guru, goeth he across.

—*Kabir Sahib.*

He goes beyond the ocean of Phenomena, and finds absolute Reality. When once we have adopted Guru, he is for us God, all saints, all Prophets, incarnations, and everything.

چونکہ کردی ذات مرشد را قبول
 ہم خدا در دانش آمد ہم رسول

When the person of the Guru hast thou accepted, in his person are included God and the Prophet.

—*Maulana Rum.*

शिवे रुष्टे गुरुस्त्राता, गुरु रुष्टे न कश्चन ॥

If Shiva (God) be displeased, Guru can save us, (but) if the Guru is displeased, none is there (to save us).

—*Hindu Shastra.*

॥ दोहा ॥

हरि किरपा जो होंय तो, नहीं होय तो नाहिं ।

पै गुरु किरपा दया बिन, सकल बुद्धि बहि जाहिं ॥

॥ चौपाई ॥

राम तजूँ पै गुरु न बिसारूँ । गुरु के सम हरि को न निहारूँ ॥

हरि ने जनम दियो जग माहीं । गुरु ने आवागवन छुटाहीं ॥

हरि ने पांच चोर दिये साथ । गुरु ने लई छुटाए अनाथा ॥

हरि ने कुटम्ब जाल में गेरी । गुरु ने काटी ममता बेरी ॥

हरि ने रोग भोग उरभायो । गुरु योगी कर सबै छुटायो ॥

हरि ने करम भरम भरमायो । गुरु ने आतम रूप लखायो ॥

हरि ने मो सूँ आप छिपायो । गुरु दीपक दै ताहिं दिखायो ॥

फिर हरि बन्ध मुक्ति गति लाये । गुरु ने सब हो भरम मिटाये ॥

चरन दास पर तन मन वारूँ । गुरु न तजूँ हरि को तज डारूँ ॥

.....

चरन दास महिमा अधिकारि । सर्वस वारै सहजो बारि ॥

If God be merciful to me, ('tis good) ; if not, then even 'tis all right ; but without the grace and mercy of Guru all my wit availeth me not.

God shall I leave, but Guru will I never forget ; I consider not God as equal to Guru. God gave me birth in the world, (but) Guru hath taken me out of the cycle of birth and death ; God set five thieves (Kam, Krodh, Lobh, Moh, Ahankar) upon me, (but) Guru hath saved me, poor helpless creature ; God cast me into the net of family attachment, (but) Guru hath cut off my chain of worldly ties ; God entangled me in worldly pleasure and pain, (but) by making me a mystic, Guru [hath liberated me from all these ; God threw me into the delusion of Karma (actions), (but) Guru hath revealed to me my inner soul ; God hid Himself from me, (but) by giving the Lamp (of mystic vision) hath Guru shown Him to me ; then God created Salvation and Bondage, but Guru hath removed all my darkness and ignorance. To Charan Das shall I sacrifice my body and mind ; O never shall I leave my Guru, rather God shall I give up.....The praise of Charan Das is very high ; Sahjo Bai sacrificeth her all to him.

—*Sahjo Bai.*

गुरु गोविन्द दौनो खड़े, का के लागूँ पाए ।

बलिहारी गुरु आपने, जिन गोविन्द दियो दिखाए ॥

Guru and God both are before me, at whose feet shall I fall ? To my Guru do I sacrifice myself, (for) he hath shown God to me.

—*Kabir Sahib.*

5. Power of Love. Love's power is great, and wonderful is its daring. It jumps over all obstacles and barriers.

ਸੱਪਾਂ ਬਾਝ ਸਮੁੰਦ ਘਰ ਸ਼ੇਰਾਂ ਪਏ ਬੁਕੱਨ ।

ਜੇ ਸਮ ਹੋਵੇ ਪਾਹਰੂ ਪ੍ਰੇਮੀ ਨਾਹੀਂ ਰੁਕੱਨ ॥

If in the ocean is the abode (of the Beloved), if serpents form a hedge all round it, if lions are roaring in the way, and if the Angel of Death is the sentry at the gate, (even then) the lover cannot be kept back (from going).

Nothing can prevent a lover from going to his beloved Friend, for that person is his whole world.

در ضمیر ما نمی گنجد بغیر از دوست
هر دو عالم را بدشمن ده که ما را دوست بس

In my heart none save my Friend findeth room ; O give thou both the worlds to my enemies, for enough is my Friend for me. —*Khwaja Hafiz.*

The lover cares neither for the world, nor for Religion or God; his beloved is God and everything for him. Love transcends all distinctions of high and low, of caste and creed, of profession and occupation, of religion and sect.

در آن ره نیست خارے اختیارے
نه ترسائی ست این ره نه یهودی

In this path none hath authority, nor is (any one) a Christian, or a Jew.

Where there is love, there is no law; the only law is the will of the Beloved. Love

itself is the highest law; it is the greatest power in the universe. The fire of devotion consumes all worldly desires, and the storm of love carries before it all impure and evil thoughts. Fortunate indeed are those who love the Lord.

عشق میگوید بگوشتم پست پست
صید بودن خوشتر از صیاد دلیستم

Gently in my ear doth Love say :

Falling a prey is better than to prey. —*Maulvi Rum.*

To be shot by the arrow of love is better than making others victims to our cleverness. If we try, we can have worldly riches, honour and learning, but the pain of love in the heart is indeed hard to get.

خزینهاست مرا پر ز نقد علم و ادب
کجاست آه سحرگاه و ناله ازل شب

Of learning and culture do I have with me whole treasures ; but where is the sigh of the morning, and the tear of the early night ? —*Khawaja Hafiz.*

It is love and devotion alone that can unite us with the mystic adept and God permanently and irresistibly, that can transform our being and make us divine.

دل عاشق کجا از ساغر سرشار بکشاید
بآب خضر کے لب تشنه دیدار بکشاید

How can the wine-goblet open the heart of the lover ?
How can lips athirst for a glimpse (of the Beloved's face) be opened by nectar.

Love is a treasure ; love is an elixir ; love is a spiritual spark that burns all filth of the heart ; it is a divine collyrium that opens the inner eye of the soul. And if we love God, He also loves us.

در دل تو هر حق چوں شد در تو
هست حق را بیگم آن مهر تو

When love for God hath taken hold of thy heart ; be thou sure, God also loveth thee. —*Maulvi Rum.*

بیستی آگاه از لطف خدا
همچو عاشق هر زمان ببند ترا

Of the grace of God thou knowest not, (for) every moment like a lover doth He behold thee. —*Bu Ali.*

بعشق او شود دنیا و دین مسست
اگر مستانم آوازے بر آرم

For His love would this world and the next run mad, if in my ecstasy uttered I a shout. —*Shamas-i-Tabrez.*

This is the love of the transcendent Shabad ; this divine Love makes all people

mad with spiritual intoxication of God ; but that true love can be had from the perfect mystic alone.

راز درون پرده ز رندان مست پرس
کیں حال نیست صوفی عالی مقام را

From the enraptured mystic do thou ask the secret of the inner chamber, for 'tis known not to "Sufis" of high position. —*Khwaja Hafiz*.

One who tastes the wine of divine Love, is transported to heights of absolute Reality.

ز ملک تا ملکوتش حجاب بر گیرند
بر آن که خدمت جام جهان بکند

From the King (God) to His kingdom (Universe) is lifted the veil from over him, who serveth the world-illuminating cup. —*Ibid*.

به عشق زنده بود جان مرد صاحبدل
اگر تو عشق نداری برو که معزوری

By Love keepeth alive the mystic's soul. O go away if thou hast no love, for helpless art thou. —*Ibid*.

هرگز نمیرد آنکه دلش زنده شد به عشق
نبیست (است) بر چریده عالم دوام ما

Whose heart hath been enlivened by Love, he never dieth. Eternally on the Register of our world is it inscribed. —*Ibid*.

6. **Transcendence of Love.** True love goes beyond all pairs of opposites, and above all dualities and relativities. Mystic love

transcends all limitations ; it absorbs the whole being of the lover, who wants neither power nor pelf, neither position nor prosperity, neither fame nor glory, neither this world nor the next, neither heaven nor earth, neither pleasure nor pain, neither salvation nor bondage, nothing, nothing at all but his Beloved. The personality of the Beloved spreads out and fills all space ; it becomes the whole world of the lover ; it becomes his whole heaven too ; it becomes his whole existence and being. He wants his beloved Lord only ; he wants His pleasure ; he wants His "will." Let plenty come to him or poverty, fame or disgrace, pleasure or pain, comfort or discomfort, health or disease ; whatever his lot, it is all one for him ; because he is above all these, he is beyond human attachment and weakness of the flesh. His thought is solely riveted to the Lord, his life is wholly devoted to His "will".

ما نمے کویم نعمت یا بلا خواہیم و بس
 ہلکم ما دائم رضاے دوست را خواہیم و بس
 گر رضاے دوست ما را در بلا خواہد رسید
 ما ہمیشہ خویشتن را مبتلا خواہیم و بس
 ہر کسے از تو بقدر خود مرادے خواستند
 ما مراد خویشتن از تو ترا خواہیم و بس

I say not, I desire pleasure or pain ; rather ever I desire the "will" of my Friend. If my Friend willet that troubles come to me, ever I desire to be drowned in troubles. According to his own worth doth every man ask favours from Thee, O Lord, but my desire is to ask from Thee thine own Self, and that's all.

—*Muin-ud-din Chishti.*

گريزند تمناي از دوست بکن سعدی
جز دوست نخواهد کرد از دوست تمناي

From thy Friend, they say, ask a favour, O Sa'adi ; but save the Friend Himself nothing else of the Friend shall I ask.

—*Sa'adi.*

Praying to God for things of the world is to step down from the pedestal of love ; not to be content with His decrees is to fall down from the pinnacle of Devotion.

آرزو جستن بود بگریختن
پیش لحدش خون تقوی ریختن

Desire-seeking is fleeing; 'tis shedding thy pious blood (of Devotion) on thy grave.

Pure love is to yield to His "will" with humble submission and grateful resignation ; nay, it is to find pleasure in all His doings. Pleasant or unpleasant, whatever He does is for our good. His decrees are final, His wisdom is perfect. In true devotion, there is

no scope for dissatisfaction or resentment, no room for difference or disagreement. What He wills is the best.

"I do not choose the best,' but the best chooses me."

Whatever falls to his lot is welcome, whatever is written in his fate is good. He desires not the world nor worldly gains, nor does he think of Heaven. He transcends all such thoughts and ideas ; he flies up into the sphere of Transport and leaves the plane of the senses and intellect behind.

با سگان بگزار این مودار را

خور و بشکن شیشه دندار را

To dogs leave thou this carrion (*i. e.*, the world) ;
eat up and break thou the glass of the Intellect

Unless we set aside all our wisdom and take the wisdom of Devotion, unless we turn out the world from our heart and fill it with divine Love, we cannot enter the sphere of Transport, nor have mystic intuition. Unless we go beyond the sphere of desire and above the domain of the intellect, the face of the Beloved Lord we cannot behold. Love knows no bounds, it is transcendent ; it transcends all morality and religion, all thoughts and desires, all learning and wisdom. It takes us beyond good and evil, beyond pleasure and pain, and beyond all notions and ideas, even beyond

our own self. It annihilates our egoism and destroys our separate existence; it identifies our inner Reality with the being of the Beloved.

خویشتن کردم فراموش تا بدیدم روے یار
مسست میگردم بهر سوا از جمال آن نگار

When I forgot myself, then beheld I the face of my Friend ; and on every side doth the beauty of the Beloved enrapture me.

Love is a sort of frenzy that takes up the whole of our being ; but this divine frenzy transports us to transcendent realms and opens to the eye of our soul eternal secrets of God ; this divine madness takes us out of the narrow confines of the Intellect and lands us in the vast realm of mystic Reality ; it liberates us from the thralldom of the flesh, from the imprisonment of worldly desires.

قصر فردوس بپادشاه عمل می بخشند
ما که ز ندیم و گدا پیر مغان ما را بس

Who do good deeds, to Heaven do they go ; but a destitute "drunkard" am I, so enough is my beloved Guru for me.

For those who drink from the vintage of love the will of the Lord is sweet here and hereafter ; and they are happy to do His biddings, and carry out His will.

عاشقان را گر در آتش مے پسندد لطف دوستی
 تنگ چشمم کو نظر در چشمه کوثر کنم

If throwing the lovers into fire is the will of the Beloved, then short-sighted shall I be if I (even) cast a look towards the spring of nectar. —*Khwaja Hafiz.*

The will of the Beloved is supreme ; it is sweeter than every thing else, it is dearer than life itself. Intense love transcends even morality and religion, it transcends the distinction between good and evil, it goes beyond all words and thoughts. Even the idea of separation and union is transcended, and the lover is overwhelmed with this magnetic attraction, so much so that nothing of him is left but that pinch and pain of love. All thoughts, all desires, all notions and ideas, all feelings and emotions, even instincts and natural passions are drowned in this all-enveloping love. His being gets soaked in love, and he becomes Love personified.

عاشق یارم مرا با کفر و با ایمان چه کار
 تشنه دردم مرا با وصل و با هجران چه کار

Lover of my Friend am I, what concern have I with Belief and Disbelief ? For the pain of Love am I athirst, with union and separation what concern have I ?

—*Ibid.*

This is the intensity of love, this is its transcendence. But without devotion to Guru, true love cannot be attained ; worldly-minded people know it not.

بر در میخانه رفتن کار یک رنگاں بود
خود فروشاں را بکوی میفروشاں راه نیست

Going to the wine-tavern is the work of the devoted and sincere ; the self-sellers find not the way to the wine-sellers. —*Ibid.*

7. Conclusion. Thus for our practical guidance the conclusion is, that we should find out a true and perfect Shabad-mystic, and give him our sincere devotion ; for without such an adept we cannot get hold of the transcendent Shabad that can solve our fundamental problems of life. Hence we should concentrate all our attention on this point. We should sacrifice our all to the mystic adept, for it is only through such a love and devotion that we can face the obstacles of the way, and reach our beloved Lord. Devotion is essential in mystic training, but sometimes the fear of public opinion and adverse criticism stands in our way.

گفتا کہ بود ہمراہ گفتیم خیالت اے شہ
گفتا کہ خواندنت اینچا گفتیم کہ بوی جامہ

گفتا کہ راہ خالیست گفتہ کہ خوف رهن
گفتا کہ کیست رهن گفتہ کہ این ملامت

"Who was with thee ?", saith he ; "Thy thought, O Lord", said I. "Who called thee here ?" saith he ; "The fragrance of Thy cup" said I. "Was the way clear ?" saith he ; "No, there was fear of robbers", said I. "What robbers ?", saith he ; "Worldly disgrace" said I.

—*Muin-ud-Chishti.*

This fear of disgrace keeps many a man from going to the mystic adept ; but we should not care for such disgrace and dishonour. Fearlessly and boldly should we seek the true Guru and fall at his holy feet. Then shall he open "Shabad" in us, then shall he reveal God to us. *Devotion to the Guru is the supreme secret of mystic transport and spiritual realisation.*

भक्ति दान मोहि दीजिये, गुरु देवन के देव ।

और नहीं कछु चाहिये, निस दिन तेरी सेव ॥

Give me the boon of Devotion, O my Guru, O God of gods ; nothing more do I desire save Thy service day and night.

—*Kabir Sahib.*

CHAPTER V.

CONCLUDING.

1. Recapitulation. We started with a number of Fundamental Problems of Life, which concerned all human beings and demanded a prompt solution. We saw that three classes of people attempted to solve these vital problems *i. e.* (i) Philosophers, (ii) Religious men, and (iii) Mystics ; but that these could be solved by Mysticism alone.

Mystic insight is beyond the senses and intellect, and therefore those solutions cannot be known or grasped with the intellect ; they lie deep hidden in the transcendent regions of absolute Reality. Whoever wants to get those solutions must himself (with his soul) go by mystic Transport into those subtle regions, and know them by first hand personal experience of spiritual transcendent entities.

In Mysticism itself there are various methods, and all are not equally efficacious. Out of all the mystic practices, Shabad-Yoga is the best and highest ; and this alone can solve all our problems satisfactorily and completely.

Shabad Yoga, which opens our inner eye, and transports our soul to transcendent regions of naked Spirituality, cannot be practised without a perfect adept of our own day, *i. e.* a Guru living now in flesh and blood. Books and faith in mystics of old times will not do. Shabad is a purely transcendent entity, and therefore cannot be conveyed through language; it goes directly from one soul to another, living on the same plane of existence.

Guru is one who has realised his identity with the Supreme Being; and therefore devotion to him is devotion to God. Shabad Practice is the path of Devotion; it is the highest Bhakti-Yoga. Through devotion doth the disciple become one with Guru, through devotion doth he realise his oneness with Shabad and God. Devotion to the perfect Guru is the highest treasure in the world, and essential for spiritual Realisation.

2. Confusion of One Plane with Another.

(a) **How Every Stage Looks Final.** As already mentioned, there are several stages or planes in subtle transcendent regions; but every plane appears to be the very last, in as much as

it is complete in itself and comprehends and penetrates every thing beneath it; it is the controlling centre and source of all creation below. Every plane depends for its energy and sustenance on the plane just above it; and thus each plane seems to be the final source and fountain-head of all energy and power.

If we confine our attention to the physical and the Astral planes, the subtle Astral plane looks to be the last stage; but when we go further up into the Causal Creation, we come to know that the Astral world depends on the Causal, and is but a small extension or projection of it, so to speak. Just as the Deputy Commissioner is the highest authority in his district; but if we widen our view to include the whole province, we shall see that not the Deputy Commissioner but the Lieutenant-Governor is the head. And when we broaden our outlook still further, we realize that the Lieutenant-Governor is also under the Governor or Viceroy, who in his own turn is under the King.

This is a very crude simile, but would suffice to illustrate the point. The Deity of the first plane, *viz.*, the Astral, is the Deputy Commissioner of his district, but Om or Brahm is

the Lieutenant-Governor of his province, *viz.* the whole creation — Physical, Astral, and Causal. However He too is not the absolute monarch, nor sovereign over the whole country. He is under Parbrahm, the Governor or Viceroy, who in his turn, is under "Satta-Purush", the King.

Now, an ordinary illiterate person, who has not travelled much, and whose view is consequently limited to the district in which he lives, knows no higher authority than the Deputy Commissioner, and therefore he believes him to be the very king ; but those who go out of the district into other parts of the province, find that the Deputy Commissioner is under the Lieutenant-Governor. For them the latter is the soul master and ruler ; but those who go out of the Province and move about the length and breadth of the country look upon the Governor or Viceroy as the final Lord. However, they too are mistaken.

The true king is a higher authority ; Satta-Purush is the sovereign Lord over all ; He is the sole monarch. There are many " Brahms " under Him, who rule over their respective " Brahmandas " or universes. Those people

who reach the stage of Brahm (ब्रह्म) or Om (ओम्) may look upon Him as the final God, but those who go beyond know that Brahm is but a Lieutenant-Governor, and that the true king is "Satta-Purush" (सत्त पुरुष), who is the final Lord of all.

Those who have read only upto the *Fifth Primary* class say that knowledge is very vast, and those who study further and pass the *Eighth Middle* say the same thing. Some pass the *Matric* and others *F. A.* ; some others take their *Degree*, and still others read for *higher Degrees* ; but all say that knowledge is very vast. Although they all say the same thing *in the same words*, yet their qualifications are different. Similarly mystics of all grades say that God is infinite, omnipresent, omniscient and so on ; but their qualifications and positions are different. We should not take them all to be equal, or to have reached the same spiritual stage.

But many people make this mistake ; they confuse Brahm (ब्रह्म) or Om (ओम्) *i.e.* the God of this universe of ours, with Satta-Purush (सत्त पुरुष) the ultimate Lord of all universes and planes. He is the final absolute Reality ; Brahma is an

Existence of the second order. We look upon Brahm or Om as our God, but He is not our God. Our true God is Satta-Purush.

As Satta-Purush, the absolute ultimate Lord, should not be confused with Brahm, the Governor of our universe ; so "Saints" (संत) or Shabad mystics should not be confused with Prophets and Incarnations (अवतार) ; nor should Shabad-Yoga be confused with other mystic practices and religious creeds. The path of "Shabad" is distinct from all religions and creeds.

Even if we be students of one of the Primary Classes, or even if we be altogether illiterate, yet we need not confuse M. A. with Matriculation. If we be anxious to be true M. A.'s, to go the highest Spiritual plane in the lap of the transcendent Absolute out of the reach of Creation and Dissolution, beyond Causation and Phenomena, we should seek Shabad mystics, and give them our devotion ; and not go after any other mystics of lower orders.

(b) Reflection in Subtle Planes. Moreover below the absolute stage of "Satta-Purush", the various planes are so created

that we get three sets of six planes each, each set being a reflection of the one above it. The three sets are technically known as "Pinda" (पिंड), "Anda" (अंड) and "Brahmanda" (ब्रह्मंड). The reflection of "Brahmanda" falls in "Anda", and the planes of Anda are reflected in "Pinda".

(i) Table showing Dayala-Desh, and Three sets of Six Stages each in Kala-Desh.

A. Four Planes of Dyala-Desh (दयाल देश)

1. Anami (अनामी) *i. e.* Nameless.
2. Agam-Loka (अगम लोक).
3. Alakh-Loka (अलख लोक).
4. Satta-Loka (सत्त लोक).

These four planes are indestructible, beyond all Dissolution and Decay; they are the ocean of absolute transcendent Spirituality, with light of millions and billions of suns and moons. They are our true Home, the essence of all Existence and Being, the root of ultimate, final Reality, the source and fountainhead of all Knowledge, Bliss and Love. Our ideal should be to reach back this true Home of our soul.

B. Three Sets of Kala-Desh.

I. Maha-Kala's Set *i. e.* Six Stages of 'Brahmanda' (ब्रह्म'ंड).

1. **Two-petaled Lotus** (दोदल कंवल) in Bhanwar Gufa (भंवर गुफा).

2. **Sixteen-petaled Lotus** (सोलादल कंवल) at the top of Maha-Sunna (महासुन्न).

3. **Twelve-petaled Lotus** (बारादल कंवल) in Sahj Dip (सहज दीप).

4. **Eight-petaled Lotons** (अठदल कंवल) in the upper part of Parbrahm (पार ब्रह्म).

5. **Six-petaled Lotus** (छेदल कंवल) in the lower part of Parbrahm (पार ब्रह्म).

6. **Four-petaled Lotus** (चारदल कंवल) in the upper part of Trikuti (त्रिकुटी).

These six stages of Maha Kala (महाकाल), are not destroyed in ordinary "Parlaiya" (प्रलय) *i. e.* Dissolution, but fall down only in "Maha-Pralaiya" (महा प्रलय) *i. e.* Great Dissolution.

II. Kala's Set *i. e.* Six Stages of "Anda" (अ'ंड).

1. **Two-petaled Lotus** (दोदल कंवल) in the lower part of Tirkuti (त्रिकुटी).

2. **Sixteen-petaled Lotus** (सोळादल कंवल) in Set Sunna (सेत सुन्न).

3. Twelve-petaled Lotus (बारसदल क'वल) in Sahnsdal Kanwal (सह'सदल क'वल), [*viz.* Joyti (ज्यौती), Niranjana (निर'जन), and ten " Dhuns " (धुनें) *i. e.* Melodies.]

4. Eight-petaled Lotus (अठदल क'वल) in " Tisra Til " (तीसरा तिल) *i. e.* the Third Eye ; [*Viz.* Five " Tattwas " (तत्त) *i. e.* Elements, and three Gunas (गुण) *i. e.* Qualities].

5. Six-petaled Lotus (छेदल क'वल) below Tisra Til (तीसरा तिल) *i. e.* the Six Powers or Currents ; [*viz.*, "Janma" (जन्म) *i. e.* Birth, "Asti" (अस्ति) *i. e.* Existence, "Parinam" (परिणाम) *i. e.* Result or Change, "Vridhi" (वृद्धि) *i. e.* Growth, "Kshai" (क्षय) *i. e.* Decay, and "Mritu" (मृत्यु) *i. e.* Death.]

6. Four-petaled Lotus (चारदल क'वल) in " Antah Karna " (अन्तः कर्ण) *i. e.* Four Faculties ; [*viz.* Mana (मन) *i. e.* Mind (especially Feeling) " Buddhi " (बुद्धि) *i. e.* Intellect or Thinking, "Chitta", (चित्त) *i. e.* Perception, and "Ahankar" (अह'कार) *i. e.* Ego or Will.]

These six stages of Kala (काल) are destroyed in ordinary Pralaiya (प्रलय) *i. e.* Dissolution, as well as in Maha-Parlaiya (महा प्रलय) *i. e.* Great Dissolution. This is a reflection of Set I and

consequently the number of petals at each stage here is the same as in the corresponding stage of the previous set. This is a trick played by Kala ; He has made in the lower planes a copy of the higher centres, so that people aiming at those higher centres, may be deceived by these lower copies, and kept here.

III. Maya's Set *i. e.* Six Stages of "Pinda" (पिंड).

1. Two-petaled Lotus (दोदल क'वल) behind the eyes.

2. Sixteen-petaled Lotus (सोळांदल क'वल) in "Kantha" (कंठ) *i. e.* Throat.

3. Twelve-petaled Lotus (बारांदल क'वल) in "Hriday" (हृदय) *i. e.* Heart.

4. Eight-petaled Lotus (अठदल क'वल) in "Nabhi" (नाभी) *i. e.* Navel.

5. Six-petaled Lotus (छेदल क'वल) in "Indri" (इन्द्री) *i. e.* Organ of Reproduction.

6. Four-petaled Lotus (चार दल क'वल) in "Guda" (गुदा) *i. e.* Rectum.

These six stages have been created by Maya, and are a reflection of the stages of "Anda." This is the trick of Maya ; she has made in the lower Material Creation an imita-

tion of Kala's centres ; so that people, who really aim at reaching those higher centres, may be deceived by these copies of Maya, and kept in these lowest stages.

Just as the Sun is in the sky, but its reflection falls in a tank, and that casts an image on the adjoining wall. The Sun on the wall has little of the heat and brightness of the actual Sun ; it even lacks its round shape ; it is only a patch of light. But although not hot like its original, the Sun in the water is a better reflection. Similarly the six focuses or Chakra (चक्र) of Maya in the Pinda are a very crude copy of the creation in Brahmanda ; and have neither the spirituality nor the power of those higher centres.

आदि माया कीन्ही चतुराई, झूठी बाजी पिंड दिखाई ।

अवगति रचन रची अ'ड माहीं, ता का प्रतिबिंब डारा है ॥

The true reflection of " Brahmanda " is in "Anda", but the creation in " Pinda " is sham-transcendent ; for it is the reflection of a reflection. As already pointed out, it is no use our bothering about these six stages of subtle matter ; for there is no spirituality here, but only Material Forces called Gods and Goddesses.

(ii) **False copies in Anda (अंड) of Highest Spiritual Stages.** But apart from this, Kala has played another trick. Within the boundaries of Anda (अंड) He has created stages, and named them after the highest spiritual planes from " Anami " downwards ; *i.e.* He has made a sort of false imitations of " Anami ", " Agam ", " Alakh ", " Satta-Nam ". " Sohang ", " Parbrahm " and so on, in order to mislead the seekers who want to go into those highest spiritual realms.

कर नैनो दीदार यह पिंड से न्यारा है ।

तू हृदय सोच बिचार यह अंड मंझारा है ॥

.....

शौरी अंड को अवगत राई, अमर कोट की नकल बनाई ।

शुद्ध ब्रह्म पद तहं ठैहराई, सो नाम अनामी धारा है ॥

सतवीं सुज अंड के माहीं, अगम महल की नकल बनाई ।

महा काल तहं आन रहाई, सो अगम पुरुष उचारा है ॥

छटवीं सुज जो अंड मंझारा, फिलमिलाहट की नकल सुधारा ।

निगुंण काल तहां पग धारा, सो अलख पुरुष कहो न्यारा है ॥

पंचम सुज जो अंड के माहीं, सत्तलोक की नकल बनाई ।

माया सहित निरंजन राई, सो सत्त पुरुष दीदारा है ॥

चौथी सुज अंड के माहीं, पद निर्बान की नकल बनाई ।

अवगत काल हो सत्गुरु आई, सो सोहं पद सारा है ॥

तीजी सुज की सुनो बड़ाई, एक सुज के दोय बनाई ।

ऊपर महासुज अधिकाई, नीचे सुज पसारा है ॥

O see thou with thine eyes, 'tis different from "Pinda"; O think thou in thy mind, 'tis in the "Anda".....

"Shori" Anda" hath Kala made an imitation of the Eternal Castle. Of "Shudh Brahm" (*i.e.* pure Brahm) is that the seat, (but) 'tis named "Anami." Seventh "Sunna" in "Anda" hath He made an imitation of the "Agam" Palace. Resideth there "Maha-kala", but 'tis called "Agam Purush". Sixth "Sunna" in the "Anda" hath He made an imitation of the "Lustrous Sphere". Resideth there "Nirgun Kala" but 'tis called the transcendent "Alakh Purush." Fifth "Sunna" in the "Anda" hath He made an imitation of "Satta-Loka." Resideth there "Niranjan" with "Maya"; but 'tis termed "Satta-Purush". Fourth "Sunna" in the "Anda" hath He made an imitation of "Nirvan" stage. "Avgat" kala appeareth there as Satguru; that is termed "Sohang." Listen thou to the praise of the third "Sunna;" of one "Sunna" hath He made two. The upper part is termed "Maha-Sunna", and the lower the region of "Sunna".

—*Ibid.*

Without a perfect mystic adept of Shabad-Yoga, it is not possible to find access into the true and real absolute stage of Satta-Purush, because there are so many traps and snares of Kala in the way.

Further, being imitation or false copies, some stages of the lower planes bear the same name as those of the higher ones, and this also leads to confusion. For instance Trikuti (त्रिकुटी)

is the name of several places, the highest of them all being the stage of "Om." That is real Trikuti, the Trikuti of Shabad-mystics ; but below it there are others of the same name, which are inferior kinds of creation. The tip of the nose is also called Trikuti.

Similarly there are a number of places, which go by the name of "Sunna " (सुन्न);—there are as many as twenty-two "Sunnas" in the body; —but the true "Sunna" is in the purely spiritual stage of " Parbrahm " (पारब्रह्म) ; which is also called " Daswan Duar " (दसवां द्वार) *i.e.* Tenth Door, but that is a term for " Tisra Til " (तीसरा तिल) *i.e.* Third Eye as well. "Sohang" (सोहं) is likewise associated with several centres, the real "Sohang" being above "Par-Brahma", and beyond "Maha-Sunna." That subtle plane of rare transcendence should not be confused with "Swasa-Sohang" (स्वासा सोहं) for instance ; or with the Sohng of Pranayam, which refer to much lower planes. Similarly the word "Anhad" (अनहद) is used in various senses. The fourth stage in the Material Creation (पिंड) *i.e.*, Heart-Centre (हृदय चक्र) is also termed "Anhad Chakra" (अनहद चक्र) by Yogis,

but there is no real "Anhad Shabad" there. True Shabad begins from above the eyes.

Without acquaintance with mystic terminology and its technicalities, one is liable to take one stage for another, and thus fall into error. Hence to avoid pitfalls, we should depend, not on books, but on a living personality. With us to guide us at each step, a contemporary mystic can remove our difficulties as they arise.

"The sayings of mystics, only mystics can well understand, and explain." —*Radha Swami Sahib.*

(c) Relative Worth of Various Planes.

As we say, there are several different planes, and each plane has a God of its own, sometimes people question: "Are there many Gods?" Well, in this we should be quite clear that *God is only one; He is never more than one*; but His manifestations are many, and of different degrees of Reality and Spirituality. *His true being is eternally one*; but, as explained already in Volume I, there are several grades of Reality.

At the top up to Satta-Loka, there is the highest and absolute Reality; but as we come down, it is all relative Existence. The farther down is a place from Satta-Loka, the lower is the nature or grade of its Reality. Thus Sohag is a

Reality of the second order, Parbrahm of the third order, Brahm of the fourth order, and Niranjan of the fifth order. This Physical Creation of ours is a Reality of the lowest grade ; here Reality is so completely hidden, that it appears as all "Maya" or Phenomena.

It is said, once a king made a many-storeyed palace. On the ground floor, he scattered copper and worthless things, on the first floor silver, on the second gold, on the third rubies and pearls, on the fourth diamonds, and so on. At the top, he sat himself in all his glory and splendour. He ordered all the courts and offices to be closed, and declared a public holiday throughout his kingdom. After opening all the doors of his palace, he invited people to take away, free and gratis, whatever they could lay their hands on, and whatever pleased their fancy. Most people remained on the ground-floor, collected copper, and went away. A few climbed up to the first storey, and got silver. Very few took the trouble of going further up to the second storey, and they got gold. And extremely few, who were least greedy, ascended higher up ; and got rubies, pearls and diamonds. One brave man, who had

no greed at all, went up to the top, and found the king ; who got up, embraced him, and gave him his throne.

This is an allegory. All people want to find Reality ; but most of them are satisfied with copper *i. e.*, material objects of this world. They remain on the Physical Plane. Some keen seekers go up to the Plane of "Niranjan," *viz.*, "Yogis", and get silver *i. e.*, Astral goods. A few go further up to the stage of "Brahm" *viz.*, "Yogishwars", and get gold *i. e.*, Causal entities. Very few indeed go beyond into the realm of Parbrahm *viz.*, "Sadhs," and get rubies and pearls *i. e.*, Spiritual treasures. Those rare ones, who go to the next higher stage, get diamonds of "Sohang." But one brave man, the mystic adept (सत्पुरुष), goes to the top ; beholds the supreme Lord of all, Satta-Purush, the final king ; Who embraces him, and gives him His throne. The adept thus becomes the ultimate God Himself. Then out of mercy for other people, he comes down to the ground-floor *i. e.*, into this world ; and extends his gracious invitation to all to accompany him up into the highest blissful regions. Those who go to him, and give him their sincere devotion, are taken by

him to the top ; and united with the absolute Lord.

3. Mystic Similes and Metaphors. To express themselves mystics make use of those words and phrases, which they find current among the people. They illustrate their points by giving common similes ; and elucidate their meanings by metaphors of ordinary language. This, however, does not necessarily imply that such similes and metaphors are *in themselves* true. They may be true, they may be false ; mystics do not touch them. Their object is neither to reform the language, nor to improve our knowledge of this world. They want only to take us to our Heavenly Father ; and to this end, they deliver their message through the means available to them.

In this world language is the only means of conveying our thoughts to others, but it is only a means ; and therefore when we have succeeded in grasping the idea of the speaker (or the writer, as the case may be), we need not go to the literal, grammatical or logical meanings of his words. Mystics talk of transcendent entities ; they say almost nothing of the things of this world. Therefore for the

knowledge of this world, we should not open their books, nor construe their language to yield us rules of social dealing.

Now, in mystic writings we find at various places a mention of "Suhagan" (ਸੁਹਾਗਨ) *i.e.* devoted wife, and "Duhagan" (ਦੁਹਾਗਨ) *i.e.* faithless wife, but mystics do not want to tell us of the various kinds of wives ; they only want to convey to us that as there are two kinds of wives, so there are two sorts of people in the world. "Suhagan" means "Gurmukh" (ਗੁਰਮੁਖ)—one who is devoted to his Guru ; and "Duhagan" means "Manmukh (ਮਨਮੁਖ)—the worldly-minded, who is averse to devotion.

Similarly mystics mention "Hans" (ਹੰਸ) or Pheonix to denote an enlightened soul, but it does not necessarily mean that they believe in the existence of such a bird in this world. Phoenix is an emblem of immortality, and the man who has attained to the transcendent stage of Parbrahm or Satta-Loka beyond the sphere of birth and death, may rightly be called a Phoenix. Further as the story goes, " Hans " is said to feed on pearls. Now, a person who gives up the filth of worldly desires and sensual pleasures and has through Transport learnt to

lead the life of the Spirit and live on the pearls of "Shabad", may appropriately be termed a "Hans."

Likewise, when mystics compare Guru to "Paras" (पारस) *i. e.* Philosopher's stone, we should not be misled to think they are advocating the doctrine of Alchemy, and proving the existence of such a magic stone in this world. As Guru transports our soul to etherial realms of absolute Transcendence, and transforms human beings into immortal entities, he may justly be named "Paras", *i.e.* Philosopher's stone, which turns base metals into gold. As men in the physical world we are base metals, but the Guru turns us into the gold of divine beings. Thus Guru is true "Paras", but this does not prove that in this Physical world we do actually have some stone of such wonderful properties.

Mystics talk to us in the language of this world and in terms of worldly things, only because they have to explain their inner spiritual experiences to men of this world. They speak to us through the ideas we are conversant with already ; whether such ideas are in themselves true or false, they do not discuss, and they need not say.

4. The Mind Needeth Training. To find God, we have to train our mind in the company of mystics, and by doing the mystic practice. If we can control our mind, our body can do nothing against our will. On the other hand, we may torture the body, and still fail to conquer the mind.

ਫਰਮੀ ਮਾਰੀ ਸਾਂਝ ਨ ਮੁਆ ॥

O beatest (thou) the hole, but killest not the snake.

—*Adi Granth Sahib.*

Our mind *i.e.* ਮਨ (mana) or نفس (nafs) is a snake that lives in this body. We go on tormenting this physical frame, and still do not succeed in curbing the mind. But it is the mind that is to be disciplined. Even if we crush our body, the mind may still rebel against us ; but if once the mind be subdued, the body shall come under our control as a matter of course.

If there be an enemy of ours, we should conquer and overcome him, and make him our ally. Depriving him of his weapons may not be of much use, for he can get new ones. If our enemy has, for instance, a sword with him, and we merely snatch away his sword, we are not out of danger ; for he may

come again with a revolver. But if we bring him under our control, and make friends with him ; then he may have any number of weapons, he will not be dangerous.

मन ही को परबोधीये, मन ही को उपदेश ।

जो येह मन बस आवई, तो शिश होये सब देश ॥

Reform thou thy mind, and preach thou to thine own mind. If this mind cometh under thy control, then shall the whole world follow thee. —*Kabir Sahib.*

کرتو مردی نفس کافر را بشک

If thou art a man, curb thou thy rebellious mind.

—*Bu Ali.*

ਮਮਾ ਮਨ ਸਿਉਂ ਕਾਜ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧ ਹੋਇ ।

ਮਨ ਹੀ ਮਨ ਸਿਉਂ ਕਹੇ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥

With thine [own] mind hast thou to deal, and by training thy mind becomest thou a "Siddha". O, fight thou with thine own mind, saith Kabir, for like this is no other (enemy). —*Adi Granth Sahib.*

But we have not to suspend external activity ; we have only to stop the mind from going into the things of this world.

ਨਾਮਾ ਮਾਇਆ ਮੋਹਿਆ, ਕਹੈ ਤਿਲੋਚਨ ਮੀਤ ।

ਕਾਹੇ ਛੀਪਹੁ ਛਾਇ ਲੇ, ਰਾਮ ਨ ਲਾਵਹੁ ਚੀਤ ॥

By "Maya" art thou ensnared, O Namdev. Why dost thou, O friend, thatch roofs, and not give thy devotion to God ? saith Tilochan. —*Tilochan Bhagat.*

Namdev and Tilochan were two mystics. The latter asks the former as to why he wastes his time in doing the work of thatching instead of devoting himself to God. To this Namdev makes answer :—

ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ, ਮੁਖ ਤੇ ਰਾਮ ਸਮੁਲਿ ।
ਹਾਥ ਪਾਉਂ ਸੇ ਕਾਮ ਕਰ, ਚੀਤ ਨਿਰੰਜਨ ਨਾਲ ॥

With thy tongue do thou take the name of God, O Tilochan ; engage thy hands and feet in work, but give thou thy mind to God, saith Namdev.

—*Bhagat Namdev.*

(a) **Slander.** Slandering others is really bad ; we should talk ill of none.

ਨਿੰਦਾ ਭਲੀ ਕਿਸੇ ਕੀ ਨਾਹੀ, ਮਨਮੁਖ ਮੁਗਧ ਕਰੀਨਿ ।
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾਂ, ਨਰਕੇ ਘੋਰ ਪਵੀਨਿ ॥

O, no one do thou slander, for 'tis not good ; only the worldly-minded foolish fellow indulgeth in it. Blackened is the face of that slanderer, and into the bottomless pits of Hell is he hurled.

—*Adi Granth Sahib.*

And in no case should we slander perfect mystics. On the face of the earth, they are the highest beings, and one with God ; therefore slandering them is abusing God Himself.

ਸੰਤਾਂ ਕੋ ਕੋਈ ਮਤ ਨਿੰਦੇ । ਸੰਤ ਰਾਮ ਹੈ ਏਕੋ ॥

Let no one slander the perfect mystic, for he and God are one.

—*Ibid.*

ਜੇ ਨੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੇ ਸਾਚੇ ਮਾਰ ਪਚਾਇਆ ।

ਏਹੁ ਅਖਰ ਤਿਨ ਆਖਿਆ ਜਿਨ ਜਗਤ ਸਭ ਉਪਾਇਆ ॥

Who slandereth the perfect Guru, by the True (Lord) is he damned ; and by Him hath this word been uttered Who the whole Universe hath created. —*Ibid.*

The man who calumniates others, picks up their filth gratis. If we slander others, we take all their sins on our own head ; we clean their houses free of charge, so to speak.

ਨਿੰਦਕੁ ਨਿੰਦਾ ਕਰਿ ਮਲੁ ਧੋਵੈ, ਉਹੁ ਮਲਭਖ ਮਾਇਆ ਧਾਰੀ ।

ਸਿਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ, ਨ ਉਰਵਾਰ ਨ ਪਾਰੀ ॥

By slandering others doth the fault-finder wash their dirt ; drowned in worldliness, eateth he filth, and indulgeth he in slandering the perfect mystic ; but alas ! loseth he both, this world and the next. —*Ibid.*

None should we revile, none should we slander ; when God is the ultimate source of all, whom can we call bad ?

ਨਿੰਦਉ ਨਾਹੀ ਕਾਹੂ ਬਾਤੇ, ਏਹੁ ਖਸਮ ਕਾ ਕੀਆ ।

ਜਾਕਉ ਕਿਰਪਾ ਕਰੀ ਪ੍ਰਭ ਮੇਰੇ, ਮਿਲ ਸਾਧ ਸੰਗ ਨਾਉ ਲੀਆ ॥

On no account do thou slander, for 'tis all God's doing. On whomsoever is my Lord merciful, through mystics' company obtaineth he "Nam." —*Ibid.*

We praise one man and censure another, for we are ignorant. We see variety and "manyness ;" we live in the delusion and

darkness of Phenomena. In absolute Reality all is good, for all is His.

ਬਿਸਰ ਗਈ ਸਭ ਤਾਤ ਪ੍ਰਾਈ । ਜਬ ਤੇ ਸਾਧ ਸੰਗਤਿ ਮੋਹੇ ਪਾਈ ।
ਨਾ ਕੋ ਬੈਰੀ ਨਾਹੀ ਬੇਗਾਨਾ । ਸਗਲ ਸੰਗ ਹਮ ਕੋ ਬਨ ਆਈ ॥
ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਉ । ਇਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ ॥
ਸਭ ਮੇਂ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਵੇਕੋ । ਪੇਖ ੨ ਨਾਨਕ ਬਿਗਸਾਈ ॥

Since I found the company of mystics, all ill-will against others hath left me. Nor is any one my enemy, nor stranger ; good will have I for all. Whatever the Lord doth, that I take as sweet ; this wisdom have I learnt from the mystics. In all pervadeth the same Lord, and by beholding Him is Nanak in bliss. —*Ibid.*

(b) **Humility.** If we want to imbibe the good qualities of others, we should be humble.

ਦਾਸਨ ਦਾਸ ੨ ਹੋਇ ਰਹੀਐ, ਜੋ ਜਨ ਰਾਮ ਭਗਤ ਨਿਜ ਭਈਆ ॥
ਮਨ ਬੁਧ ਅਰਪ ਧਰਉ ਗੁਰਆਗੇ, ਗੁਰ ਪਰਸਾਦੀ ਮੇਂ ਅਕਬ ਕਬਈਆ॥

O, be thou the slave of the slaves of the mystic, who hath deep devotion to God ; O place thou thy mind and intellect before thy Guru, for by Guru's grace have I uttered the Unutterable. —*Ibid.*

“He that is least among you all, the same is great.”

—*Christ.*

“God resisteth the proud, but giveth grace to the humble.”

—*St. James.*

زاهد غرور داشت سلامت نبرد راه
رندانه از نیاز بدار السلام رفت

Pride hath the pious man, and (so) stoppeth he in the way ; (but) through His mercy doth the intoxicated lover reach the highest goal. —*Khwaja Hafiz*.

Pride goeth before a fall ; but the humble ever live in safety, and get spiritual wealth from the mystic adept.

ਚਰਣ ਪਖਾਰ ਕਰਉ ਗੁਰ ਜੋਵਾ, ਆਤਮ ਸੁਧ ਬਿਖ ਤਿਆਸ ਨਿਵਾਰੀ ।
ਦਾਸਨ ਕੀ ਹੋਇ ਦਾਸ ਦਾਸਰੀ, ਤ ਪਾਵਹਿ ਸੋਭਾ ਹਰਿ ਦੁਆਰੀ ॥

Serve the Guru, and fall thou at his feet ; thus shall thy soul be purified, and the fire of passions shalt thou evade. Be thou the slave of his slaves ; then in the durbar of the Lord shalt thou be honoured.

—*Adi Granth Sahib*.

But this does not imply that we should lower ourselves before everybody, or for material gain cringe before worldly people. For performing our duties in this life properly, we have to maintain some some sort of position. *True humility pertains to one's inner self* ; it is an attitude of the mind. If we are *humble in heart*, we need not make a parade of it before people.

Once a snake lived on the roadside, and bit all who passed that way. By chance a mystic came there ; and through his elevating influence, the serpent felt a desire to be good,

and sought his advice. Telling him not to bite people in future, the mystic went his way. After some time he returned, and saw that the serpent was wounded at several places on his body, and had become a play-thing for mischievous boys. In great amazement and pity, he asked the serpent what had brought him to such a miserable condition. "It was your advice to bite none," said he. "Certainly bite thou none," replied the mystic, "but do not give up thy hissing."

Outwardly we should not give up our hissing, but at heart be humble and kind to all.

ਕਵਣ ਸੁ ਅਖਰ ਕਵਣ ਗੁਣ ਕਵਣ ਸੁ ਮਣੀਆ ਮੰਤ ।
ਕਵਣ ਸੁ ਵੇਸਹੁ ਹਉ ਕਰੀ ਜਿਤੁ ਵਸ ਆਵੇ ਕੰਤ ॥

What is that learning, what is that virtue, what is that jewel of jewels, what sort of dress am I to wear, by which I may win my Lord ? —*Ibid.*

What are those qualities which befit us for mystic transport, and take us nearer God ?

ਨਿਵਣ ਸੁ ਅਖਰ ਖਿਵਣੁ ਗੁਣ ਜਿਹਬਾ ਮਣੀਆ ਮੰਤ ।
ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸ ਕਰਿ ਤਾ ਵਸ ਆਵੇ ਕੰਤ ॥

Humility is that learning, meekness is that virtue, and sweet talk is the jewel of jewels ; the dress of these three do thou put on, O sister, and then shalt thou win thy Lord. —*Ibid.*

(i) **Benevolence.** We should try to be useful to all, even to those who do us harm.

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ, ਗੁੱਸਾ ਮਨ ਨ ਹੰਢਾਇ ।

ਵੇਰੀ ਰੋਗੁ ਨ ਲਗਾਈ, ਪੱਲੇ ਸਭ ਕਿਛੁ ਪਾਇ ॥

Do thou good (even) to the evil-doer, O Farid, and harbour no ill-will in thy mind. Then shall no disease touch thy body, and then shalt thou get all (thou desirest).

—*Baba Farid.*

ਫਰੀਦਾ ਜੇ ਤੈ ਮਾਰਨ ਮੁਕੀਆਂ, ਤਿਨਾਂ ਮਾਰੇਂ ਘੁੰਮਿ ।

ਆਪਨੜੇ ਘਰ ਜਾਈਐ, ਪੈਰ ਤਿਨਾ ਦੇ ਉੰਮਿ ॥

If people give thee fist-blows, O Farid, do not thou beat them in return. Rather kiss their feet, and take thou thy way home.

—*Ibid.*

"Resist not him that is evil ; but whosoever smiteth thee on thy right cheek, turn to him the other also."

—*Christ.*

We should not have the spirit of revenge and retaliation in us, but of forgiveness ; we should cherish good-will and love for all, even for the wicked and the fallen. This is high and subtle philosophy, and might sound rather quaint in this world of keen competition. Here we find that Struggle for Existence is the principle of life ; but the principle of the higher life of the Spirit is Toleration and Love, Humility and Benevolence.

(ii) **Keeping Mystic Power Hidden** i. e. "Jarna" (ਜਰਨਾ) or "Zabat" (ضبط). If we are vain and hollow, we cannot contain the Secret of God; only a quiet heart can hold the treasure of the transcendent "Word."

کوش آن کس خوش ز اسرار جلال
 کم چو سوسن صد زبان آفتاد لال

Into the ears of that man cometh the Secret of the Radiant Lord, who like the lily with a hundred tongues keepeth absolutely mum. —*Maulvi Rum.*

To know divine secrets, and keep them within oneself, to have all power and still be humble, to possess the jewel of "Nam" and pass for a common layman, to be one with the "Most High" and live like an ordinary mortal, this indeed is a great thing. This depth is found in the heart of the perfect mystic alone.

ਹੁੰਦੇ ਤਾਨ ਜੋ ਹੋਇ ਨਿਤਾਨਾ । ਹੁੰਦੇ ਮਾਨ ਜੋ ਹੋਇ ਨਿਮਾਨਾ ॥

With all power, liveth he "low"; with all honour, keepeth he "humble." —*Adi Granth Sahib.*

In the world, when a man gets a large amount of money in lottery, or is exceptionally fortunate in other ways, he cannot confine his pleasure within his own bosom; he cannot contain himself; he turns half-mad with joy. Cases are not unknown, when men have died of

intense joy. Similarly it is no joke to absorb within oneself the intensity of divine bliss. It is only the transcendent power of Mysticism that can hold the transcendent Secrets of God ; it is only the spiritual profoundness of Transport that can keep the spiritual Truths of Reality. Divine knowledge should be concealed from the common eye ; spiritual treasures should not be opened to the undeserving.

ਖਮ ਦਾਸ ਤੋਹਿ ਲਾਖ ਫੁਹਾਏ । ਸਾਰ ਸੇਵ ਬਾਹਿਰ ਨਹਿ ਜਾਏ ॥

Again and again do I tell thee, O Dharm Das ; let not the Divine Secret go out. —*Kabir Sahib.*

"Cast not pearls before swine." —*Christ*

5. Spiritual Influence of Mystics.

Mystics are the highest personalities, grandest and most sublime. Guru is the greatest of all. Our imagination ever fails to comprehend his inner greatness.

ਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜ੍ਹੈ ਸਵਾਈ ।

ਅਪੜ ਕੇ ਨ ਸਕੋਈ ॥

Ever rising is thy praise, O Guru ; and none can reach (thy transcendent being). —*Adi Granth Sahib.*

In the subtle planes of transcendent worlds, Guru stands a colossal figure, most powerful above all beings and creatures, angels and gods. He is a huge, gigantic personality, who com

mands both heaven and earth, and holds the thread of Life in his grip.

چو سنگ پاره چو بینند لعل پاره کند
مسلم اهل نظر راست در نظر تیر

Like the Elixir, the mystic by his sight turneth a stone into a ruby ; 'tis an established fact, such is the Divine effect of his look. —*Maulvi Rum.*

Guru is the true elixir, for he infuses into us the divine life of the Soul, and instils into our being the supreme essence of Spirituality. He shows us hidden treasures of transcendent Truths, and unveils to our view the secret mines of divine Inspiration.

ਖੰਡ ਬ੍ਰਹਮੰਡ ਕਾ ਏਕੋ ਠਾਨਾ । ਗੁਰ ਪਰਦਾ ਖੋਲ ਦਿਖਾਇਉ ॥

Of all planes and universes is but one Source, and by lifting the veil hath my Guru shown it to me.

—*Adi Granth Sahib.*

Devoted to his Guru, the mystic cares not for Heaven or Hell, for Salvation or Bondage.

ਕਵਨ ਨਰਕ ਕਿਆ ਸੁਰਗ ਬਿਚਾਰਾ ਸੰਤਨ ਦੇਉ ਰਾਏ ।

ਹਮ ਕਾਹੂ ਕੀ ਕਾਣ ਨ ਕਢਤੇ ਅਪੁਨੇ ਗੁਰ ਪਰਸਾਏ ॥

What is Hell, and what is poor Heaven? The perfect mystic rejecteth either ; for from all bondage by the grace of his Guru hath he been freed. —*Ibid.*

The spiritual influence of the mystic adept is very great ; like a bouquet of rose flowers,

wherever he goes his benign influence spreads all around him. Whoever comes in contact with him is benefited. If a perfect mystic rides a horse, then as stated by all adepts, that horse after death at once becomes a man. If that mystic, eats the fruit of a tree, that tree in the next life gets a human body. If an insect comes under his feet then after death it comes directly into a human frame.

Now in the ordinary course, the soul of a tree must pass through various lives of insects, and then of birds, and then of quadrupeds before it can get a human body. Similarly an insect has to pass through all the stages of birds and quadrupeds before it becomes a man. Similarly for other creatures. Every one has to pass through the intermediary stages before coming to the life of a human being. But due to the influence of perfect mystics, exceptions are created in this general rule. In his book "Ratan-Sagar" (रतन सागर), the great mystic Tulsi Sahib says :—

संत चरण अति बहुत बड़, जो जिव चरण खुंदाय ।

नर जामा पावे वही, संत चरण परभाव ॥

Very great indeed are the feet of saints. If under those feet an insect is killed, then due to the influence of saints' feet, at once getteth it the human garb.

—*Tulsi Sahib.*

मरत जीव जो चरण से, सहज चलत के माहिं ।

जो खुदाय कुछ के मरें, छूवत नर तन पाहिं ॥

Whatever insect is killed by coming under the feet (of the perfect mystic) in the course of his ordinary walking, that insect which is crushed to death by this touch getteth the body of man. —*Ibid.*

It is said, if a man once beholds a perfect mystic with regard and reverence, then after death he will not go to any lower kind of life, but be born again as a man. If one becomes the disciple of a true mystic adept and is accepted by him, then he cannot go to Hell or lower lives.

बुरा भला जो गुरु भगत । कबहुँ नरक नहीं जाये ॥

Good or bad, the Guru's devotee never goeth to Hell. —*Kabir Sahib.*

Nor has he to give any account before the Judgment Seat.

تو برا روز حساب این امر شود معلوم
که بود سلطنتی بے حساب درویشی

This shalt thou know on the Judgment Day, that the mystic hath to render no account.

ਚਿਤ੍ਰ ਗੁਪਤ ਕਾ ਕਾਗਦ ਫਾਰਿਆ ।

ਜਮ ਦੁਤਾਂ ਬਹੁ ਨ ਚੱਲੀ ॥

Teareth he the paper of "Chitar Gupta" (*i. e.* the account of the Judgment Day); and helpless is the Angel of Death (before him.) —*Adi Granth Sahib.*

(a) **Law of Karma** (कर्म).

(i) **Transmigration.** (चौरासी) As all mystics of the highest order state, there are in all 84 lac kinds of life in this universe ;—30 lac kinds of vegetables, plants and trees, 27 lac kinds of insects and reptiles, 14 lac kinds of birds, 9 lac kinds of water-animals, and 4 lac kinds of quadrupeds and human beings (including gods, demons, giants, devils, and all such). Now according to our actions, we go on moving from one kind of existence to another, and then to still another, and so on in this cycle of Transmigration. We have been revolving in this circle since the beginning of Creation.

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ । ਕਈ ਜਨਮ ਗਜ਼ ਮੀਨ ਕੁਰੰਗਾ ॥

ਕਈ ਜਨਮ ਪੰਛੀ ਸਰਪ ਹੋਇਓ । ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥

ਮਿਲ ਜਗਦੀਸ਼ ਮਿਲਨ ਕੀ ਬਰਿਆ । ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰਿਆ ॥

Many lives hast thou passed of insects and moths, many of elephants, fish and deer ; for many lives wert thou bird and serpent, and for many horse and tree. O seek God now, this is the time of union (with Him) ; for after a long time hast thou got this body. —*Ibid.*

Lord Krishana says to Udho :—

“This insect that thou beholdest crawling along hath been god “Indra,” (the king of “Swarga”) and “Brahma” (the Creator god), several times.” —*Sri Krishna*

If Indra and Brahma can become small insects, what can we say of other ordinary mortals ? All are whirling up and down this huge merry-go-round of Kala.

همچو سبزه بارها روئیده ام
هفت صد هفتاد قالب دیده ام

Many a time like verdure have I sprung, and seven hundred and seventy bodies have I seen. —*Maulvi Rum.*

از جمادی مردم و زاحی شدم
از نما مردم بحیوان سر زدم
هم چنین تا صد هزاران هست را
بعد یک دیگر دوئم به زابتدا

"I died from mineral, and plant became ;
Died from the plant, and took a sentient frame."
Like this passed I through hundred thousand lives,
And each was better than the previous lives. —*Ibid.*

After going through the cycle of 84 lac of lives, we have reached the top and got the human body. Now we should go further up into spiritual, transcendent planes, and realise our identity with God. Why are we so strongly attached to this life ?

در فداها ایس بقاها دیده
بر بقا جسم چون چسبیده

In all thy destructions hast thou seen new lives ;
wherefore art thou to the life of the body stuck fast
(like a leech) ? —*Ibid.*

(ii) Why Meat is Forbidden. Perfect mystics tell us that we should not take meat, for it is a sin to kill life. But Sir J. C. Bose has now proved that even plants have life. In fact mystics had stated this truth long ago.

ਜੇਤੇ ਦਾਨੇ ਅੱਨ ਕੇ ਜੀਆ ਬਾਝ ਨ ਕੋਇ ॥

In all the grains of food, without life is not a single one.

—*Guru Nanak.*

Thus even when we are pure vegetarians, we still destroy life and commit this sin. However, as mystics point out, life of various kinds has not the same value, because there are different stages of development or evolution. The sin of killing a horse or a dog is not as great as that of killing a man. Similarly the sin of killing a bird is less than that of killing a quadruped. The sin of killing an insect is still less, and that of cutting a plant is the least.

The whole creation is divided into five classes according to the predominance of the number of "Tattas" (तत्त) in each. In man all the five, [*i. e.*, earth (मिट्टी), fire (आग), water (पानी), air (हवा), and ether (आकाश)] are equally predominant; in quadrupeds, only 4 are predominant, for ether (आकाश) is missing so to speak; in birds, only 3 Tattas (तत्त) are found in prominence, *i. e.*, fire, water and air;

in insects only two *i. e.*, earth and fire; and in vegetables only one *i. e.*, water. In some plants as much as 90% or 95% is water.

The sin of destroying life is proportionate to the stage of development that it has reached, *i. e.*, the number of Tattas that it possesses. In this way by eating vegetables, although we destroy life, we destroy the lowest kind of life and thus commit the smallest amount of sin, if we may put it so. No doubt the difference between taking meat and eating only vegetables is *ultimately a difference of degree and not of kind*, yet the degree of difference may be so enormous as to make it almost as good as a difference of kind.

If the sin of cutting a cabbage be represented by one unit, then the sin of killing an insect may be, say 10 units; of killing a bird 100 units; and a quadruped 1000 units. Now obviously it is better to commit only one unit of sin rather than 100 units or 1000 units. In our upward journey in mysticism, if we must carry a burden, let us carry only a few chhataks rather than several seers or maunds.

Moreover the mind in vegetables is in a dull condition; so that its feeling, although there,

is neither intense nor well-differentiated. Now, the real sin lies in paining the hearts or injuring the feelings of others. By eating vegetables we do a very inappreciable injury to the feelings of those plants ; whereas by killing a hen or a goat, we inflict very severe and intense pain on the heart of that creature. Hence it is quite plain, that for progress in our spiritual enlightenment, we should avoid meat.

(b) **Kinds of Karma.** Karma is of three kinds :—

(i) **Kriyaman** (क्रीयमान). It is that action which a man performs by his *free will*. When it is left to him to determine what he will do , and what course of action he will adopt, when it is within his control to decide one way or another, then it is known as Kriyaman Karma. The man is himself responsible for it ; and the result of such actions becomes our Fate in future lives.

(ii) **Pralabdh** (प्रालब्ध). It is that Karma which is allotted to a man in this life as reward or punishment for his actions of a previous life. It is his *Fate*, so to speak, and beyond his control *now*.

इदं शरीरमुन्पाद्य इह लोके एवं सुखदुखादिप्रदं यत् कर्म तत्
प्रारब्धं भोगेन नष्टं भवति ॥

Creating this body, the Karma that in this world giveth it pain and pleasure etc. is Pralabdha, and by passing through is it destroyed. —*Hindu Shastra.*

The chief events of good-luck and ill-luck of our life are due to this kind of Karma. Just as a farmer ploughs his field, and sows some seed. When the seed grows up as a plant, he cannot change it. Before throwing the seed into the earth, it is left to him to decide what seed he will sow ; but having done it, he must reap what he has sown. Kriyaman Karma is like the sowing of the seed, it is in our control ; but the result of such Karma in a future life is the crop that we must reap, it is our Fate.

The actions that we perform by our free will are *now* left to us, and within our control. They are *Kriyaman*. But their fruit which we get in a future life is beyond our control *then*, and is called *Pralabdh*. Our Kriyaman Karma of a previous life have resulted in our present Pralabdh or Fate, and our present Kriyaman actions will determine our Fate *i. e.*,

Pralabdh in future lives. So it is quite true, that *we make our own Fate*.

(iii) **Sinchit** (सिञ्चित). It is that Karma of our previous lives, which does not influence our present life; but is kept in our account as a **Reserve Store**. It has been accumulating during innumerable lives of ours in the past, and is now a big heap or pile. When we are given birth, a part of our Karma of past lives is allotted to us for this life, and the remaining added to this pile. So it is becoming bigger and bigger. Now, if a time comes when our Pralabdh and Kriyaman, both kinds of Karma are finished, even then we don't become "Neh-Karmi" (निहकर्मा) i. e. Actionless, and go up into spiritual planes; but Kala gives us a portion from this Reserve Store as our Fate for the next life.

अनन्त कोटिजन्मना बीजभूतं सत् यत्कर्मजातं पूर्वार्जितं तिष्ठति

तत्सिञ्चितम् हेयम् ॥

The Karma of innumerable lives in the form of seed, which has been fixed by previous lives, is known as Sinchit. —*Ibid.*

It is stated, this store of Karma is so big that it is not possible to exhaust all Karma and clear our account (with Kala) by undergoing it through any number of lives. It is a very heavy

burden on us. It crushes us down, and does not let us go up into higher planes. And save through the grace of the mystic adept, it cannot be got rid of.

(c) How Mystics Destroy Karma. Now the mystic adept is so merciful, that when he initiates a man into the secrets of Transport, and accepts him as his disciple, then by the power of his transcendent overwhelming spirituality and due to the glory of God manifest in him, he lifts away the great weight of heaps of Karma which was pressing down the soul of his disciple. This is one of the greatest acts of benevolence that the Guru does to his followers. He is finally responsible for the destruction of all their Sinchit Karma as well. He makes his disciples "Neh-karmi" (निहकर्मि) *i. e.* "Actionless" or "beyond good and evil", and then takes them up into Satta-loka, our true Home of abiding peace and bliss.

The first kind of Karma *i. e.* "Kriyaman" (क्रियमान) is set at naught, because the disciple is taught by his Adept to perform it without any desire for its reward or fruit. Moreover "Shabad" destroys this Karma by killing our desire. The second kind *i. e.* "Pralabdh" (प्राप्तब्ध) is finished because it

is all undergone during life-time. The third kind *i. e.* "Sinchit" (सिंचित), which is most difficult to get rid of, is destroyed, when by devotion to the Guru, the soul of the disciple in its inward spiritual ascent goes beyond the top of Trikuti *i. e.* the stage of Brahm or Om, and has a dip in "Mansarovar" or "Amritsar" there. There is no Karma in that transcendent plane ; it is beyond good and evil. The human form of the Adept outside, and his true essence as "Shabad" inside, are competent to destroy all Karma.

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾਂ, ਗੁਰ ਬਿਬੇਕ ਸਤਸਰ ।

ਓਹ ਆਇ ਜੁਗਾਦੀ ਜੁਗਹਿ ਜੁਗ ਪੁਰਾ ਪਰਮੇਸਰ ॥

How can I praise Guru ? Guru is the ocean of Truth and Discernment. From eternity to eternity is he ever the perfect God.

—*Adi Granth Sahib.*

6. God's Supreme Will. Therefore when God wants to show us His highest grace and mercy, He sends us a mystic adept. This is His greatest gift and rarest boon. He is the sole master and absolute Lord over all ; His will is supreme ; His word is ultimate ; His decrees are final.

ਕਰੇ ਕਰਾਵੇ ਆਪੇ ਆਪ । ਮਾਨੁਸ ਕੇ ਨਾਹੀਂ ਕੁਛ ਹਾਥ ॥

All is His doing ; in man's hand is nothing.

—*Ibid.*

ਹੁਕਮੀ ਕਾਲੇ ਵਸ ਹੈ, ਹੁਕਮੀ ਸਾਚੁ ਸਮਾਹਿੰ ।

ਨਾਨਕ ਜੋ ਤਿਸ ਭਾਵੈ ਸੇ ਬੀਏ, ਇਨਾ ਜੰਤਾ ਵਸ ਕਿਛੁ ਨਾਹਿੰ ॥

By His Will falleth man into the bondage of Kala, and by His Will doth he merge in Truth. He doth what He willeth, O Nanak ; in the hands of these creatures is nothing. —*Ibid.*

God is the real doer, man is merely an instrument in His hands. But *this is a truth of Absolute Existence.*

ਇਕ ਭਰਮ ਭੁਲਾਏ ਇਕ ਭਗਤੀ ਰਾਤੇ, ਤੇਰਾ ਖੇਲ ਅਪਾਰਾ ।

ਜਿਤ ਤੁਧ ਲਾਏ ਤੇਰਾ ਫਲ ਪਾਇਆ, ਤੂੰ ਹੁਕਮ ਚਲਾਵਣਹਾਰਾ ॥

Some Thou leadest astray, and some engagest Thou in devotion ; mysterious (indeed) are Thy doings, O Lord. Man doth whatever Thou settest him to ; Thou art the absolute Commander. —*Ibid.*

Only those come to the mystic path of Shabad, in whose lot it is already written by God.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ, ਸਿ ਨਾਮ ਹਰਿ ਕੈ ਲਾਗੈ ।

ਕਹੈ ਨਾਨਕ ਤਹ ਸੁਖ ਹੋਆ, ਤਿਤ ਘਰੁ ਅਨਹਦ ਵਾਜੈ ॥

Whomsoever from above dost Thou will, he alone findeth Thy Name, O Lord ; in eternal bliss is he, O Nanak, and in his house (body) ringeth the Anhad Shabad. —*Ibid.*

ਕਿਸ ਨੂੰ ਕਹੀਏ ਨਾਨਕਾ । ਸਭ ਕਿਛੁ ਆਪੇ ਆਪ ॥

Whom shall we say, O Nanak, (when) He is all in all. —*Ibid.*

He is the whole Rreality, He is the total Existence, He is the true Being, He is the real Essence. In Him is Life, in Him is Light ; all that is, is in Him, and of Him.

“ We live, move, and have our being in Him.”

(a) **Resigning to His Will.** Therefore we should submit to His decrees with grateful resignation.

ਜੇ ਪ੍ਰਭ ਕੀਨੋ ਸੇ ਭਲ ਮਾਨਿਓ ।
ਏਹੁ ਸੁਮਤਿ ਸਾਧੁ ਤੇ ਪਾਈ ॥

Whatever the Lord doth, that as good do I take ;
and this wisdom from mystics have I learnt.

—*Adi Granth Sahib.*

ਤੇਰਾ ਭਾਣਾ ਮੀਠਾ ਲਾਗੇ । ਨਾਮ ਪਦਾਰਥ ਨਾਨਕ ਮਾਂਗੇ ॥

Thy will is sweet, O (Lord) ; for Thy “ Nam ” doth
Nanak yearn.

—*Ibid.*

با فضائ آسمانی چاره جز تسلیم نیست
در محیط بے کراں زهار دس و پا مزن

Thou canst not help submitting to the decrees of
Heaven ; so in this abysmal ocean struggle not thou with
hands and feet.

“ Father, Thy will be done.”

—*Christ.*

We cannot evade His orders, we cannot avert His commands. Our struggling against Heaven's decrees is futile and barren ; it is productive of no good. Therefore we should

try to understand His Will, and be content with our lot.

ਨਿਰਗੁਣ ਮੁਗਧ ਅਜਾਣ ਅਗਿਆਨੀ ਕਰਮ ਧਰਮ ਨਹੀ ਜਾਣਾ ।
 ਦਇਆ ਕਰਹੁ ਨਾਨਕ ਗੁਣ ਗਾਵੈ ਮਿੱਠਾ ਲਗੈ ਤੇਰਾ ਭਾਣਾ ॥

Worthless, foolish, ignorant, and blind is he ; and knoweth he nor morality nor religion. Be Thou merciful, O Lord, so that Thy praises Nanak may sing, and Thy Will he may take as sweet. —*Adi Granth Sahib.*

رضا بدہ بقضا و ز جبین گره بکشا
 کہ بر من و تو در اختیار نکشا دست

O, be thou content with thy lot, and produce thou no frowns on thy forehead ; for to thee or me the door of option hath not been opened. —*Khwaja Hafiz.*

(b) **The Question of Resignation (رضا)** and **Prayer (دعا)**. Contentment and resignation are great qualities, but in this world several Religions look upon "Prayer" as the greatest thing. Whenever we are in trouble, they say we should pray to our Heavenly Father to relieve us of that trouble. If we are in want of something, it is but natural for us to ask our Lord in Heaven for it. We should not beg from human beings, we should pray to God alone.

"Cease from man and look above thee,
 Trust in God and do the right."

In the world when a child is in need of something, he naturally and rightfully asks his father to get him the thing. Now God is our heavenly Father ; we are all His children. Therefore whenever we want His help, we should pray to Him ; and as He is our loving Father, He will, so far as possible, grant our request, and take us out of trouble and difficulty.

This view is not unreasonable; this attitude is not wrong. Prayer is indeed very good and useful ; it is a power that is beneficial for men. But the great Shabad-mystics have a much higher point of view. With them praying is forbidden ; because it is not consistent with their high, transcendent love.

In the first place, praying implies some lack or imperfection in God. We can pray to God only if He is not doing the right thing already. God does one thing, and we pray to Him to do something else. This means that God does not do the best thing of Himself ; He stands in need of reminders from us, so to speak. This implies that in His doings there is scope for improvement. But if God is perfect, then His doings are also perfect, and there is no scope for any prayer. Without our asking, He

does what is best ; and we need not pray to Him to give us this thing and that thing, because He is already giving what is good for us. We should only try to realise that what He does is really the best. The mystic view is embodied in the saying :—

“ I do not choose the best, but the best chooses me.”

Whatever our Lord does is *indeed* the best, and there is absolutely no room for prayer or desire of any sort, but we do not know it; we have no knowledge, and no faith. Our praying thus shows our lack of faith in God's perfection and His goodness.

Further if we have love for God, if He is our Beloved Lord, then His will should be sweet to us. In love there is no scope for desire. The desire of the Beloved is also the desire of the Lover. As we say we love God, we should not put forward our desires ; we should be glad and contented with His decrees. The lover loses his desires in the Will of the Beloved, and when no desire is left, no prayer is possible.

Now, love is the life of mystics ; it is their religion. They want nothing save devotion and love to their Lord. In such intense love,

prayer or desire has no place. From his Lord, the mystic lover wants the Beloved Lord Himself and nothing else. Things of the world being delusive and ephemeral, we should ask from God nothing but God Himself.

ਵਿਣ ਤੁਧੁ ਹੋਰ ਜਿ ਮੰਗਣਾ ਸਿਰ ਦੁੱਖਾਂ ਕੇ ਦੁਖ ।
ਦੇ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੇ ਮਨ ਕੀ ਭੁਖ ॥

Asking from Thee any thing save Thyself is indeed the misery of all miseries : Give me " Nam " the appeaser, O Lord, so that all hunger of (my) mind may be removed.

—*Adi Granth Sahib.*

ز بزار اهل دل جز دولت عقبی نخواه
زینهار از ترک دنیا کردگار دنیا نخواه

From the market of mystics, save spiritual treasure nothing do thou ask ; from the renouncers of the world, O beg not any thing of this world.

Thus resigning to His will is better and higher than praying.

بمست دگران خود مکن کم در دو جهان
رضائے ایزد انعام بادشاهت بس

O desire not thou to beg favours from others, for in both the worlds His Will is the true kingdom.

(c) **Realising His Will.** We should try to realise His Will, so that we may be satisfied and contented ; so that by knowing the

profound Reality of life, we may be happy and in bliss ; so that by coming in contact with the source of Spiritual Light, we may bathe in the glory of Divine Love, and be one with that Ocean of transcendent Beatitude.

ਜਬ ਲਗ ਹੁਕਮ ਨ ਬੁਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ ।

ਗੁਰ ਮਿਲ ਹੁਕਮ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ ॥

As long as His Will thou dost not know, so long art thou in pain ; when through Guru's grace realisest thou His Will, then shalt thou be truly happy.

—*Adi Granth Sahib.*

If we once realise His Will, we shall attain to true bliss and beatitude. His Will is His Word, which we call "Shabad". If once by mystic Transport we come to know His Will or Word, we shall go beyond delusion and egoism now and for ever.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਬੁਝੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥

All is within His Will, and without His Will is nothing. If His Will wert thou to know, O Nanak, then thy Egoism wouldst thou give up.

—*Ibid.*

7. Finishing.

(a) **Four Cycles of Time** (ਜਾਰ ਯੁਗ). According to the Shastras and mystics, there are four cycles of Time that follow one another in the same order again and again.

They are known as the four "Yugas"; and each has some features of its own.

(i) **Satta-Yuga** (सत्त युग) i. e. the Age of Truth (सत्त). During this period, people are truthful in all their doings. They speak the truth, and deal truthfully with others. Truth is the predominant quality in their religious observances; and it is through Truth that they try to get Salvation. It is stated that in this Yuga the age of man's life is 100,000 years, and his strength equal to that of 1,000 elephants. This is considered to be the best Yuga, the Golden Age.

(ii) **Treta-Yuga** (त्रेता युग). This is the Age of "Tappa" (तप). During this period people try to get Salvation through austerities. In this Yuga the age of man's life is reduced to 10,000 years, and his strength to that of 100 elephants. This is considered to be the second best Yuga, the Silver Age so to speak; and its duration is shorter than that of Satta-Yuga.

(iii) **Dwapar-Yuga** (द्वपर युग). This is the Age of Worship (पूजा), external (राजसी) and mental (मानसी). During this period people try to get Salvation through worship of Idols, gods and goddesses. In this Yuga, the age of man's life is further reduced to 1,000 years, and

his strength to that of 10 elephants. This is considered to be the third best Yuga, the Brass Age so to speak, and its duration is less than that of Treta Yuga.

(iv) **Kali-Yuga** (कलि युग). It is the age in which we are now. During this period, Salvation can be had only through devotion to the mystic adept and the practice of Shabad-Yoga. In this Yuga the age of man's life is still further reduced to 100 years, and his strength to that of one elephant; but to-day it is much less even than that. This is considered to be the worst of all Yugas, the Iron Age, because people have evil tendencies. Selfishness and deceit sway the minds of men, and lead them to cherish low ideas and do bad deeds. And its duration is less than that of Dwapar-Yuga.

(b) **How Kali-Yuga is the Best.** But in a way this Yuga is the best of all, because mystic-adepts of the highest stage, (who appear in the world in other Yugas also) come in this Yuga in large numbers; and are extremely merciful. Even with a little devotion on the part of their disciples, they open spiritual treasures to them; and what in other Yugas is hard to achieve by centuries of hard practices, may through

devotion to Guru and Shabad (or *Nam*), be attained in days in this Yuga.

ਸੱਤ ਜੁਗ ਸੱਤ ਤ੍ਰੇਤੇ ਤਪ, ਦੁਆਪਰ ਪੁਜਾ ਚਾਰ ।

ਤੀਨੇ ਜੁਗ ਤੀਨੇ ਦ੍ਰਿੜੇ, ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥

In Satta-Yuga Truth, in Treta Austerity, in Dawpar Worship and religious Ceremonies; in three Yugas, firmly were these three followed ; (but) in Kali Yuga, " Nam " alone sustaineth. —*Ibid.*

Other methods may have produced some results in other Yugas, but now Shabad-Practice and devotion to Guru alone are effective. And unlike others, this path leads us to the highest spiritual stage. If we are so fortunate as to find a perfect mystic adept, this Yuga is indeed the best for us ; but if we are without Guru, it is really the worst.

(c) **Mysticism—our Foremost Concern.** Shabad or Nam is the real thing, all else is sham ; " Nam " is intrinsic gold, all else is tinsel.

ਨਾਮ ਬਿਨਾ ਹੋਰ ਕੁਝ ਗਾਲੀ ਹੋਛੀਆਂ ॥

Save " Nam " is all else false and worthless. —*Ibid.*

" Nam " is Reality, all else is Delusion. Without " Shabad " all the enjoyments of the world are filth ; without " Nam " even supernatural powers are worthless.

ਬਿਨ ਨਾਵੈ ਪੈਨਣੁ ਖਾਣ ਸਭ ਬਾਦਿ ਹੈ ਪ੍ਰਿਗੁ ਸਿੱਧੀ ਪ੍ਰਿਗੁ ਕਰਾਮਾਤਿ ।
ਸਾ ਸਿਧ ਸਾ ਕਰਾਮਾਤ ਹੈ ਅਚਿੰਤੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ ॥

Without "Nam" all eating and drinking is rubbish ; all miracles and supernatural powers are accursed ; that is the true miracle, when the absolute Lord giveth His gift. —*Ibid.*

Salvation can be had only through "Shabad" ; this is a fundamental Truth of all time. The treasure of " Nam " is lasting and stable ; all other riches are ephemeral and evanescent.

ਏਕੋ ਨਿਹਚਲੁ ਨਾਮ ਧਨੁ ਹੋਰ ਧਨੁ ਆਵੈ ਜਾਇ ।
ਇਸ ਧਨੁ ਕਉ ਤਸਕਰੁ ਜੋਹਿ ਨ ਸਕਈ ਨਾ ਉਚਕਾ ਲੈ ਜਾਇ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਮਨਮੁਖਿ ਪਲੈ ਨ ਪਾਇ ।
ਦੇਹੁ ਹਰਿ ਧਨੁ ਜੀਐ ਸੇਤੀ ਰਵਿ ਰਹਿਆ ਜੀਐ ਨਾਲੇ ਜਾਇ॥

" Nam " alone is stable wealth ; all other wealth cometh and goeth. This wealth cannot be stolen by the thief, nor taken away by the robber. The perfect Guru giveth it ; but the wordldly-minded fellow getteth it not. This wealth of God abideth with men, and with them doth it go. —*Ibid.*

Thus although " Shabad " is the real thing, we cannot get it by ourselves. It can be had only from the living mystic adept ; it is in his hands. And if we do not practice "Shabad," all other activities of ours are useless; for they are in delusion.

ਅਵਰ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨੇ ਕਾਮੁ ।
ਮਿਲ ਸਾਧੁ ਸੰਗਤ ਭਜ ਕੇਵਲ ਨਾਮੁ ॥

Other actions of thine avail thee not ; O seek thou the company of mystics, and practise thou only " Nam ".
—*Ibid.*

Once a man served a Faqir so well, that being pleased with him he gave him a Philosopher's stone, on the condition that he could use it for as long as six months, but that after the expiry of that period he must return it. Then the Faqir went away ; and that man, as he had heard that the touch of that magic stone turned iron into gold, went to the market to buy iron ; but on learning that the price of iron had gone up, he came back to wait till it would fall. After a month, he went to the bazaar again, but was told that iron had become dearer still. So he did not buy it, but came back empty-handed. He wanted to make a good bargain ; but as ill-luck would have it, every time he went he found the rate gone higher. Foolish fellow! he cared for that petty little loss, but did not consider that one touch of the Philosopher's stone with iron would make him rich beyond all measure. At last the six months were over ; and the Faqir came, and took back the magic stone. And he was left as poor as ever.

This is only an allegory. The real Philosopher's stone is the mystic adept; but due to our ignorance and negligence, we do not avail ourselves of his divine presence among us. Our days in this world are numbered. Shall we go away from here utterly blank of spiritual treasures? Shall we not learn wisdom from this story; and instead of spending all our time and energy in worldly pursuits, give our devotion to the mystic adept? Shall we miss witnessing the marvel of this true Philosopher's stone?

(d) **My Last Word.** May God enable us to recognize the living contemporary Satguru! May He give us the heart to lay our all at his holy feet! May we engage ourselves in service to him, so that it may purify our heart, and open our inner Eye.

ਸੇਵਕ ਜਨ ਕੀ ਸੇਵਾ ਮਾਂਗੇ ਪੁਰੇ ਕਰਮ ਕਮਾਵਾਂ ।

ਨਾਨਕ ਕੀ ਬੇਨਤੀ ਸੁਆਮੀ ਤੇਰੇ ਜਨ ਦੇਖਨ ਪਾਵਾਂ ॥

Out of Thine infinite bounty, give me Thou, O God, the service of Thy servants; this is Nanak's prayer, O Lord, that Thy mystics may I ever behold. —*Ibid.*

ਰੂਢਿ ਸਿਧਿ ਮਾਂਗੋਂ ਨਹੀਂ, ਮਾਂਗੋਂ ਤੁਸ ਪੈ ਯੇਹ ।

ਨਿਸਿ ਦਿਨ ਦਰਸਨ ਸਾਧ ਕਾ, ਕਹੁ ਕਬੀਰ ਸੀਧਿ ਦੇਹ ॥

For supernatural powers or miracles I ask not; only this much do I beg of Thee, O Lord, that day and night the sight of mystics do thou give me, Saith Kabir.

—*Kabir Sahib.*

Only for the sight of the divine face of my Mystic Adept am I hungry, only for the nectar of His sweet words am I thirsty. O my Master, I am lying at Thy door ; weak as I am, I seek Thy shelter ; bad as I am, I have fallen at Thy holy feet. I am the least of all, my Satguru, the lowest, the worst. I have nothing good in me ; on Thy mercy alone do I entirely depend. I know, *I am not worthy of Thee, my Lord ; but I am Thine.*

ਹਮਰੀ ਜਾਤਿ ਪਾਤਿ ਗੁਰ ਸਤਿਗੁਰ, ਹਮ ਵੇਚਿਉ ਸਿਰ ਗੁਰ ਕੇ ।
ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਿਓ ਗੁਰ ਚੇਲਾ, ਗੁਰ ਰਾਖਹੁ ਲਾਜ ਜਨ ਕੇ ॥

Thou art my caste O Guru, and thou art my creed ; and to thee have I sold my head. Nanak is called thy disciple, O Guru ; save him now, O Lord.

—*Adi Granth Sahib.*

THE END.

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